

The Outlook

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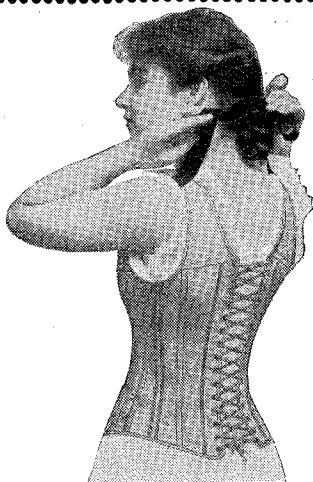
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AGAIN last week the history of the coal strike, at least in the West Virginia and Pennsylvania fields where the struggle centers, was little more than a record of the granting and serving of injunctions. In Illinois, however, where public order was also believed to be threatened by crusading strikers, the ordinary processes of law proved ample to preserve it. The Mayors of two towns, Coffeen and Decatur, issued proclamations forbidding companies of strangers to enter their precincts, and no difficulty was experienced in preventing such assemblages as threatened riot. In Pennsylvania, however, although the Sheriff preferred to deal with the marching strikers under State law, the officers of the coal companies, according to the dispatches, protested that the action of grand and petit juries was too uncertain; and the Sheriff, acquiescing, dispersed the strikers by the reading of a temporary injunction granted by local judges. These injunctions of the local courts were relatively well received by the strikers. They noted the fact that they were only forbidden to march "in proximity to the mines . . . for the purpose, by intimidation, menaces, threats, and opprobrious words, of preventing the miners from working." The leaders of the miners said that they too had enjoined the men not to use any of the forbidden means to keep miners from working, and claimed that they had, therefore, a perfect right to march on the public roads "in proximity" to the De Armitt mines. By the advice of their lawyer, however, they gave up their marches until after the hearing upon this injunction, which was reasonably set for Monday of this week.



In West Virginia, however, Judge Jackson's injunctions continue to arouse bad

feeling. The miners naturally did not know how much was forbidden, and a public meeting, addressed by President Gompers, of the Federation of Labor, was held at Fairmount, in the Monongah district, to ascertain whether such an assemblage would be interfered with by the officers of the court. No interference took place, and the men felt that a larger liberty might safely be assumed. At the close of the week, however, Judge Jackson granted six more injunctions to six more coal companies forbidding the strikers "from in any manner interfering with the plaintiffs' employees while they may be passing to and from their work in said mines on and near plaintiffs' premises." A hearing upon this injunction may be had not earlier than September 7—or three weeks from the date of its issue. Whether it is dissolved or not, the miners and their sympathizers all over the country will retain a strong feeling that the Federal Court has strained its powers against them.



Judge Simonton, of the United States Circuit Court, has granted another injunction most obnoxious to the temperance people of South Carolina. Three months ago, it will be recalled, Judge Simonton startled the intelligent laity of the country by declaring that, inasmuch as South Carolina did not prohibit the sale of liquor, it had no right to interfere with the free sale of "original packages" imported from other States. The United States statute which he was interpreting runs as follows:

All intoxicating liquors transported into any State or Territory . . . shall, upon arrival in such State or Territory, be subject to the operation and effect of the laws of such State or Territory, enacted in the exercise of its police powers, to the same extent and in the same manner as though such liquids or liquors had been produced in such State or Territory, and shall not be ex-

empt therefrom by reason of being introduced therein in original packages or otherwise.

The device through which Judge Simonton managed to declare that original packages were not subject to the Dispensary Law was a novel definition of "police powers." The Maine and Kansas statutes, he ruled, were "enacted in the exercise of police powers" because they prohibited the sale of intoxicating liquors, but the South Carolina statute was not "enacted in the exercise of police power" because it merely prohibited saloons, and secured a public revenue by giving State officials an exclusive right to sell liquor not to be drunk on the premises.



Under this decision from the United States Circuit Court, the despairing liquor-dealers of South Carolina opened many "original package" saloons, and began to sell small packages of liquor. The State officials, while protesting vigorously against the fairness of Judge Simonton's decision, took care not to put themselves in contempt by disobeying his injunction not to interfere with the sale of "original packages." When, however, single bottles were sold as original packages though imported by the car-load, the officials felt that they had a right to interfere. Again, however, Judge Simonton has decided in favor of the liquor-sellers. On Tuesday of last week he ruled that where "each of the bottles was delivered to the common carrier singly, sealed and marked, and transported in a car of the carrier, and so received and offered for sale in the same form in which it was shipped, each bottle is an original package." The liquor-dealers in South Carolina are, of course, jubilant. Though they may not sell single bottles to be drunk on the premises, they expect to do a considerable business until Senator Tillman's bill, already passed by the Senate, becomes law, and the Federal statute relating to original packages explicitly applies to South Carolina conditions. The remarkable success of the dispensary system, despite the violence of partisan opposition, is set forth in Mr. Bacon's article on another page.



Judge Showalter, of the United States Circuit Court, has disappointed the people of Indianapolis by refusing to dissolve his

injunction against the enforcement of the three-cent fare law passed by the Indiana Legislature and sustained by the Supreme Court of the State. Judge Showalter, it will be recalled, originally granted the injunction on the ground that the statute in question was a special law, and therefore in violation of the Indiana Constitution. When the Supreme Court of the State unanimously decided against him on that point, it was hoped that he would dissolve his injunction, on the ground that the decision of the State Supreme Court was final upon the interpretation of the State Constitution. Judge Showalter does not expressly repudiate this principle, but continues his injunction upon a partially new ground. The act under which the street railway company of Indianapolis was chartered gave the directors the right to fix fares within certain limits, though retaining for the State the right to amend or repeal "at the discretion of the Legislature." Judge Showalter maintains that the Legislature has no right to amend this original act so as to limit fares in the city of Indianapolis, because such an amendment, if constitutional, would make the original law as amended unconstitutional, because special legislation. He does not on that account declare the original law unconstitutional and so deprive the company of its charter, but, on the contrary, declares it to have established a contract which the recent legislation violates. The company, he says, is not even bound to show that three-cent fares would be unreasonable. It may stand upon the clause in the original act favorable to itself, while the clause favorable to the public is practically worthless. Naturally, this decision has still further fanned the anti-monopoly sentiment in Indianapolis. According to the "News" of that city—a conservative paper—the condemnation of the Court is general throughout the community. As the city of Indianapolis has likewise just reduced the price of gas to seventy-five cents a thousand—the Cleveland figure—and the gas company contemplates an appeal to the courts, the "News" fears that the sentiment against "government by injunction" will grow still more intense.



The Democratic Convention in Virginia uncompromisingly reaffirmed the Chicago

platform. The only question debated was the adoption of the system of direct primaries for the selection of United States Senator. This system, as we have before stated, is already in successful operation in South Carolina. It is one of the reforms introduced by Governor Tillman, but a year ago was the means of defeating the candidate the Tillman machine favored. The names of all candidates are submitted to all the voters of the party at the primaries, and the Legislature is pledged to abide by the decision rendered. A vote at the primary thus becomes vastly more important than a vote at most elections; and, inasmuch as the various candidates are virtually obliged to state their position upon important public questions, direct popular government is secured. In Virginia the political managers fought against the adoption of the South Carolina system, and carried their point by a small majority. The only other noteworthy action taken by the Virginia Convention was the rejection of the Populist demand for representation on the State ticket. This means a separate Populist ticket in Virginia also. Less importance, however, is attached to this because of the disposition recently manifested by the more moderate Populists to remain with the Democrats. In the Fourth Indiana district last week, where the late Congressman Holman's successor was to be chosen, the Republicans based their predictions of success entirely upon the fact that the Populists were this year supporting a candidate of their own. The Populist vote, however, was extremely small, and the Democratic candidate was chosen by an increased majority.

Exceptional importance attached to last week's Convention of the Ohio Populists. In 1895, with "General" Coxey as their candidate for Governor, they polled over fifty thousand votes. Last year they fused with the Democrats. This year, with the State in doubt and a United States Senatorship dependent upon the result, the Republican managers were extremely anxious to prevent fusion, and the Democratic managers to secure it. At last week's Convention there was a fierce wrangle between the fusion and anti-fusion factions, but the

anti-fusionists triumphed by a decided majority, and a full State ticket was nominated, with "General" Coxey again at its head. This action would have proven a great boon to the Republicans had not charges of bribery made on the floor of the Convention led to the appointment of an investigating committee, before which two Cleveland delegates declared that they had been given money by the Chairman of the Republican State Committee to work against fusion. One of the delegates produced the check given him. The Republican Chairman denies the bribery, but admits having had interviews with the two delegates. He claims that the check given to one of them was merely a "personal loan." The Kentucky Republican Convention was a discordant body. At one time there was danger of the passage of a resolution condemning Governor Bradley's administration, and another condemning Civil Service Reform. The platform finally adopted made no mention of Governor Bradley and approved of Civil Service Reform, though demanding that men should never be in office for more than four years, unless reappointed for meritorious services. Although the Populists in Kentucky have a ticket of their own this year, and the gold Democrats are conducting a separate campaign, the Kentucky Republicans are less confident of victory than a year ago. Possession of the offices has proved a source of bad feeling within the party.



Next month the first municipal campaign of the Greater New York will fairly open. The Citizens' Union has devoted its energies during the summer to the one task of proving that there exists a strong public sentiment in favor of the nomination of President Low for the office of Mayor, in such a way that he shall be absolutely unpledged even by the remotest implication in the matter of appointments, and on a platform which means good government, strict observance of the public interests, and the absolute ignoring of partisan politics. Already considerably over 80,000 voters have signified their desire for Mr. Low's nomination on this basis. There can no longer be any question as to the wide extent of the movement, or the genuineness

of its character. Its supporters include not only those who are usually classed as "independents," but very many who habitually vote either the Democratic or Republican National and Congressional tickets, but who wish to see a municipal campaign conducted on municipal issues. The question remains, Will the Republican organization of the city as a body join the movement as the best way of defeating Tammany? Senator Platt is as yet silent; his lieutenant, Mr. Quigg, has lately declared that the nomination of Mr. Low by the Citizens' Union before the Republican Convention is held "will defeat the possibility of a coalition." Other Republican politicians have made the same declaration, though the date for the Republican Convention has been fixed almost as late as the law allows. The issue is clearly made. There is, on the one hand, the possibility of the Republican machine nominating Mr. Low if the Citizens' Union will wait its pleasure and make no independent move. There is, on the other hand, the greater probability of its entirely ignoring the movement in favor of Mr. Low and nominating a "straight" party ticket. In either case, so long as Mr. Platt and Mr. Quigg are at the head of the Republican machine, there is practically no likelihood of its indorsing the platform upon which alone he is willing to stand. Under these circumstances there seems to be no alternative for the Citizens' Union but to nominate Mr. Low, to depend on the aroused public sentiment and the justice of its cause, and to make a fearless campaign for good city government, welcoming any sincere support it may receive from either individuals or organizations.



It is quite likely that before the year 1900 a round million of persons may be drawing pensions from the United States. Already the total number of pensioners is 983,528, and the remarkable fact is now stated that the increase in numbers in the year which closed on June 30, 1897, was 12,850. This is surprising in the extreme when it is remembered that the increase in the preceding year was only 154. If there is any satisfactory explanation of this sudden leap forward in the

statistics, we have not seen it quoted. The increase in the number of pensions rose steadily from 1865 to 1873; then fell off gradually and slowly for five years; then, as new pension legislation was passed, rose rapidly from 1879 (when it was 242,755) to 1890 (537,944), and vastly more rapidly from 1890 to 1893 (966,012); then began a slight falling off in the rate of increase, though the total was yearly larger, until last year, when, as we have already said, the increase was only 154. Meanwhile, as we noted last week, the money expenditure is five times as great as it was a quarter of a century ago. In all, two billions of dollars (\$2,000,000,000) have been paid out since the war. Twenty-six years ago, when we were spending for pensions one-fifth of our present expenditure, the public outcry against carelessness, fraud, and extravagance in paying pensions was led by so strong a patriot and brave soldier as President Garfield. What would he say if he were living to day?



While the high-water mark has been reached in pensions, in immigration the reverse is true. The year ending with June 30, 1897, has 230,832 immigrants recorded. This is about 112,000 fewer than for the preceding year (which year had the lowest record of immigration since 1887), and is lower than in any year since 1879. Comparing it with years of especially large immigration, we find the total for 1897 less than a third of that for 1882, little more than a third of that for 1892, and less than half of that for nine out of the fourteen years from 1880 to 1893. That the amount of immigration follows closely the country's business prosperity or lack of prosperity is clearly seen when we compare the average yearly total for the years 1880 to 1884 inclusive (607,000), with that for the years 1885-1889 inclusive (434,000), with that for 1890-1892 inclusive (546,000), and finally with that for 1893-1897 inclusive (334,000). Invariably the effect of good or bad times is seen in the year following that of the first real pressure. A prosperous 1897 means an increased immigration in 1898, and there is nothing surprising in the fact that the bad condition of business in 1894, 1895, and 1896 has continued to

exert its effect on immigration up to this time in the present year. Apart from its significance as a business barometer, there is little to regret in the recent decrease of immigration. This country has long passed the point where it needs new citizens so urgently that it has no choice between the idle and the sturdy, the self-supporting and the helpless. Motives of world-wide humanity may be urged against placing too close restrictions on immigration, but we can only rejoice when the flood of indiscriminate immigration is voluntarily stayed; and the fact is well known that as the number of incomers decreases their quality becomes correspondingly better. Even last year, however, the average amount of money brought to this country was made small by the fact that about sixty thousand Italians brought only an average of \$8 each; this was, of course, the lowest average by nationality, the largest being that of the 22,500 Germans, who brought \$38 per capita.



Last week Secretary Bliss, of the Interior Department, issued the following timely warning:

To whom it may concern:

In view of information received at this Department that three thousand persons, with two thousand tons of baggage and freight, are now waiting at the entrance to White Pass in Alaska for an opportunity to cross the mountains to the Yukon River, and that many more are preparing to join them, I deem it proper to call the attention of all who contemplate making the trip to the exposure, privation, suffering, and danger incident thereto at this advanced period of the season, even if they should succeed in crossing the mountains. To reach Dawson City, when over the pass, 700 miles of difficult navigation on the Yukon River, without adequate means of transportation, will still be before them, and it is doubtful if the journey can be completed before the river is closed by ice. I am moved to draw public notice to these conditions by the gravity of the possible consequences to people detained in the mountainous wilderness during five or six months of an Arctic winter, where no relief can reach them, however great the need.

C. N. BLISS, Secretary of the Interior.

Some miners are already returning southwards, disgusted at the present prospect, and will remain at home until spring. Only those who have horses and boats stand a good chance of getting through to the Klondike before winter comes. Our postal officials are corre-

sponding with the Canadian post-office department with a view of establishing an office at Dawson for the interchange of mail. After the closing up of the Yukon, it is necessary to send the mail for Circle City and other points in our own territory by means of dog-sledges from Dyea to Dawson, and *vice versa*. Our department has also given permission to the Yukon steamers to leave mail at the mission posts on the way; postmasters are being appointed to these places as rapidly as possible. With the increase of population and trade, it is expected that posts will be established about a hundred miles apart; relays of dogs and sledges and a stock of provisions will be kept at these posts.



In reply to a request from Secretary Gage, Attorney-General McKenna has replied that the tariff law imposes an additional discriminating duty of ten per cent. upon all goods, the production or manufacture of any foreign country, not contiguous to the United States, which shall come here from such contiguous country without being imported in the usual course of strictly retail trade. This does not apply to countries having special treaty relations with the United States. The question was first called to the attention of the Treasury Department by the collector at the port of Detroit, who received an invoice of diamonds through Canada. He asked whether or not the additional duty was to be levied on them. The imposition of an additional ten per cent. duty upon all goods coming into the country over Canadian lines may more than offset any advantage in rates which the roads can offer. Not only will these lines suffer somewhat, but also the connections of the Canadian Pacific running to Michigan, Minnesota, and other States. The bonding privilege is not affected, but direct shipments to American ports will probably be encouraged.



Last week another low-record price was made for silver and another high price for wheat. The cereal advanced until its quotation in New York was 96 cents a bushel for cash wheat and 90½ cents for September wheat (wheat delivered in Sep-

tember). From these high records there has, however, been a slight fall. The London "Times" estimates that at least twelve per cent. more wheat than is usually needed by Europe will be wanted this year. Owing to the short Russian, French, and Austro-Hungarian crops, this country will be the only one able to meet such an extra demand. As to general prices, according to "Bradstreet's," pork seems to be almost the only important product quoted lower; coffee, petroleum, and lard remain unchanged; corn, oats, wool, hides, steel, lumber, print-cloths, and sugar are higher. Rates for money, both on call and on time, have advanced, and the volume of offerings of mercantile paper is improving. While foreign exchange is fully one cent higher than the gold import point, the decline in rates has occasioned much comment on both sides of the ocean. Regarding the stock and bond market, last week saw several days when the record for heavy dealings was the largest since the great transactions during the Venezuelan panic in December, 1895. Prices of well-known Granger railways have attracted most attention. It may be added that, during 1897, the stock of the Chicago, Burlington, and Quincy Company has advanced from 69 to 98; of Chicago, Milwaukee, and St. Paul, common, from 69 to 94—preferred, from 130 to 143; of Chicago and Northwestern, common, from 101 to 120—preferred, from 151 to 165; of Chicago, Rock Island, and Pacific, from 60 to 86; and of Chicago, St. Paul, Minneapolis, and Omaha, common, from 47 to 69—preferred, from 133 to 148.



The establishment of a fast steamship service between Great Britain and Canada is an event of importance. The arrangement already made between the Dominion Government and Messrs. Peterson, Tate & Co., of Newcastle, England, has received Imperial sanction in a practical way, since, in addition to the annual subsidy of \$500,000 for ten years from Canada, the British Government will pay an annual subsidy of \$250,000. The speed of the steamers must equal five hundred knots in twenty-four hours, and the vessels must be of the highest standard. It is agreed that four of the ships

shall be ready in 1898. In criticising the contract, the Montreal "Star" says that the long Canadian winter, with the distance of the Canadian seaport from commercial centers, makes the question of a high-class service a difficult problem. Fast steamers, being necessarily small cargo-carriers, depend of course upon passenger earnings for their maintenance. It is reported that even the *Lucania* lost more on one January voyage than she made in June; if so, what would be the losses on voyages from St. John or Halifax during the winter months? After May, 1900, the contract is supposed to provide for a weekly service throughout the year; and for failure to make a voyage the contractors are to be liable for a sum not to exceed £1,000, and the proportionate part of the subsidy applicable to a single voyage. The Montreal journal declares that, as these winter voyages will probably leave a net loss of £5,000, it may be readily assumed that lapses in the winter will be frequent. As a profitable enterprise in the summer, however, the new line ought to have a good chance, since the speed of its steamers will be about equal to that of our fastest liners, and the actual distance from Quebec to Liverpool is about four hundred miles less than that from New York to Liverpool. Such a winter port as Halifax or Sydney will of course be still nearer Liverpool, and the advantage over New York in point of sea distance will be nearly a thousand miles.



The official announcement has been made that Count Posadowsky-Wehner, the new Vice-Chancellor and Imperial Foreign Secretary, is appointed to represent the Chancellor in the capacity of supreme head of the Reichsbank (the Imperial Bank of Germany), and that Baron von Thielmann, late German Ambassador to this country, is appointed to represent the Chancellor in all the financial affairs of the Empire. The President of the Reichsbank, Dr. Koch, is an advocate of a gold standard only, and recently delivered an address to prove that its abolition in Germany would lead to disaster. On the other hand, Count Posadowsky has more than once publicly advocated a double currency. While

Baron von Thielmann professes to be an advocate of the gold standard, he has apparent leanings toward bimetallism. His brother is one of the leading Agrarians in the Reichstag (the German Parliament). The Agrarians have long criticised the administration of the Reichsbank, declaring that it fails to afford credit to agriculturists on as favorable terms as they wish, while its discount rate is sometimes higher than that of the Banks of England and France. It is now surmised, therefore, that Agrarian influence may possibly effect some changes in the policy of the bank, and German bimetallists believe that the recent ministerial changes indicate at least a temporary ascendancy of an Agrarian, bimetallist, and protectionist influence with the Emperor. The Agrarians advocate vigorous reprisals in connection with the renewal of the German protest against the Dingley tariff. They have also proposed that a decree be issued temporarily excluding foreign grain. Existing treaties do not seem to have any weight with them.



Last week the Anglo-Egyptian troops, after an eighteen hours' march from Merawi, captured Abu-Hamed. The fight was a stubborn one, Abu-Hamed being a network of crowded houses and twisting, narrow alleys, so that most of the battle was done at the point of the bayonet. The British loss was twenty-one killed and sixty-one wounded. The Dervish loss was enormous, and the Nile at Merawi is in an unpleasant state from the corpses floating down. A large number of prisoners, arms, standards, camels, and horses were taken by the British. At Abu-Hamed, as elsewhere, the excesses of the Dervish despot had so alienated the natives that they showed much rejoicing at the deliverance. This victory has been more easily accomplished than would have been possible during the last English march up the Nile. When Lord Wolseley made that ineffectual advance, he had to rely on boat brigades to transport supplies around the cataracts; now railway-building has followed the march of the troops, communication is safe, and supplies abundant. The English occupation of Egypt since 1881 has been so admirable in most respects that it has been possible to or-

ganize the present Nile expedition long in advance, and with the surety of hearty Egyptian co-operation. For instance, before that occupation the State used to exact taxes amounting to nearly \$25 an acre; now the taxes are under \$8. Corporal punishment and forced labor have been abolished. As to irrigation, the poorest *fella* now enjoys the same right of water as does the highest State dignitary. The advance of civilization will be pushed forward to Khartûm, and the day may not be far distant when the British flag may float over a strip of land from Alexandria to the great African lakes, and thence to Cape Town.



Now that Mr. Cecil Rhodes has been whitewashed by the House of Commons Committee, it is more difficult than ever to persuade the Dutch in South Africa that the British Government is an honest one. Mr. Rhodes's victory convinces the Boers that he not only had, but still has, the secret approval of the home Government in all his doings. That this is an erroneous opinion may be believed, not only from the testimony of English officials, but from the declarations of the more serious English journals, which undoubtedly reflect the convictions of the best element among the people. While Great Britain intends to maintain her paramount position in South Africa, it cannot be done by underhand methods; therefore the "Speaker" and the "Spectator" unite in regarding Mr. Rhodes's triumph with alarm and regret. The latter journal declares this regret to be not due to any desire to see the nation revenged upon Mr. Rhodes; it is due to the fact that the Government has missed an opportunity for letting Englishmen all over the world know of its firm objection to be served by means such as Mr. Rhodes has adopted. Even when their ultimate aims are patriotic, Great Britain ought not to have use for men who deceive their superiors and their colleagues, and induce subordinate Imperial officers to commit grave breaches of duty. As the "Spectator" well says, provinces procured by such means are not worth having. Nor did Mr. Rhodes procure the provinces by his breaches of duty; he may be more rightly said to have lost them. The

Matabele revolt was the result both of the Jameson raid and of Mr. Rhodes's native policy. Matabeleland would almost certainly have been lost to the Empire had not an Imperial force been sent to conquer the natives. Not only have Mr. Rhodes's demoralizing methods misrepresented the true British spirit, but he has been a blunderer in the bargain; he has failed in treating the natives justly, in reconciling English and Dutch feeling, and in preventing European interference in South African affairs.



The belief that the recent rising of the frontier tribes in India has been largely due to agitation instigated by the Sultan of Turkey is strengthened by the action of the Ameer of Afghanistan. The Ameer has just recalled to Cabul the Afghan Agents at the great Indian cities. It is asserted also that he has been sending out secretly pamphlets urging a general Moslem "Holy War" throughout India. There are indications that Great Britain may possibly have in the near future another Afghanistan war on its hands. The Indian Government is sending troops rapidly northward to put down the continued insurrections of the tribes, and no doubt also as a preparation for a possible contest with the Ameer.



Prince Henri of Orleans was on Sunday last wounded in a duel with the Count of Turin, fought at the Bois des Marechaux, not far from Paris. The duel seems to have been a serious one—a rare thing in recent French dueling records. Contrary to the general custom, real secrecy was observed in arranging for the fight, and only the seconds, the witnesses, and the doctors were present. Five "assaults" were fought; in the early part of the fight each combatant received a slight scratch; in the fifth "assault" Prince Henri was wounded in the abdomen, rather seriously, it is said, but probably not dangerously. The duel grew out of published remarks by Prince Henri reflecting on the honor, courage, and behavior of Italian soldiers and officers in the recent Abyssinian war. He declared that the private soldiers stole and begged, and that he had heard Italian officers, when prisoners, propose

toasts in honor of King Menelek and fire salutes to Menelek on the anniversary of Italy's defeat, from Italian guns captured by the Abyssinians. Naturally these statements aroused a storm of wrath in Italy, and more than one Italian officer and nobleman resented the insult by a challenge. The Count of Turin, who is a nephew of King Humbert, was given precedence, and both France and Italy have been in a fever of excitement for weeks over the approaching duel. It is reported that the Count of Turin's victory was received in Rome with wild public enthusiasm; that the city was decorated in honor of the event, and that mob demonstrations against the French consulate were feared. Of course the only result of this rather silly quarrel and mediæval-like appeal to arms will be the embittering of the feelings of the peoples of two great countries toward each other.



Some time since, Anna Szimon, an Austrian subject, went to Sofia, Bulgaria, where she met Captain Boitcheff, an aide-de-camp of Prince Ferdinand. The Captain and the girl fell in love; she became his mistress and the mother of his child. Boitcheff was in debt; he engaged to marry an heiress, and refused to keep his promise to marry Anna. He induced her to return to Austria, but she went back to Sofia and made such scenes at the Palace that Boitcheff determined to kill her. He made an appointment with her at a bridge, where, with two accomplices, he met her. The three men seized the girl, stupefied her with chloroform, and Boitcheff strangled her; then her body was thrown into the river. The accomplices were arrested, and they confessed that the girl was to be got rid of because Prince Ferdinand desired it. Boitcheff's arrest then followed, and he was sentenced to death, a sentence commuted to imprisonment for life. This swift justice was accomplished only through the insistence of the Austrian Consul, the Bulgarian authorities having determined to hush the matter up out of consideration for Captain Boitcheff's high position. The defeat of this intention did not improve the temper of Prince Ferdinand and his Prime Minister, M. Stoiloff. While Prince Ferdinand de-

clined to be interviewed, he said that M. Stoiloff's utterances might be regarded as his own. Accordingly M. Stoiloff told a reporter that Austria had meddled with the Boitcheff affair for political reasons and out of enmity for Bulgaria, knowing that Boitcheff was the Prince's aide-de-camp. He added that Austria need not be fastidious if she remembered Crown Prince Rudolph's death, which even now has not been explained.



The Austrian Government instructed its Minister to Bulgaria to insist that M. Stoiloff formally declare his intention not to offend, and to express regret for having done so; in the event of a refusal the Minister was to demand his passport. M. Stoiloff refused, and the Austrian Minister has left Sofia. It is said that one reason for M. Stoiloff's refusal is that he wishes to place Prince Ferdinand in a difficult position. Another reason is reported to be a secret support from the Sultan. Prince Ferdinand made a sudden visit to Constantinople lately, and has returned loaded with favors and gifts. It is not unlikely that the Sultan has urged Prince Ferdinand to resist Austria with a view of diverting European pressure now exercised upon Turkey with reference to the Grecian treaty. Since the assassination of Stambuloff Prince Ferdinand has been under a cloud. The Emperor of Austria has refused to receive him, and the prevailing feeling in the Empire is reflected in these words from the "Pesther Lloyd":

If the politicians of Bulgaria, where the officially authorized trade of murder flourishes, do not appreciate the importance of the cessation of diplomatic relations, it will be necessary to apply stronger measures, of which we have plenty at our disposal. We have nothing to do with M. Stoiloff in this matter. It is Prince Ferdinand's duty to atone for his Premier's abominable conduct.



Sir Claud MacDonald, the new English envoy to Peking, has exhibited great energy in obtaining from the Chinese Government concessions which had been refused to his predecessors. The most important of these are the signing of a new Anglo-Chinese treaty, and the opening to foreign commerce of the great West River, which, starting in the rich province of

Yunnan, drains southern China. Treaty rights now permit foreign merchants to bring goods into the interior on the payment thereon of 2½ cents transit duty. The location of Canton, and especially of Hongkong (the latter lying at the mouth of the river), will mean much in the development of Anglo-Chinese commerce. By the terms of the new treaty China cedes to England the Shan State of Kokang, gives a perpetual lease of another large territory, permits any number of British trade routes between Burma and China (only two exist at present), opens other provinces to British commerce, and finally agrees to connect any railroads that may be built in Yunnan with the Burmese system.



Washington Corrington, of Peoria, Ill., who has just bequeathed over \$1,000,000 worth of property for the establishment of a new university in that city, appears to be a most original character. He is a man of almost no schooling, but an omnivorous reader along certain lines. Stephen A. Douglas, he tells a correspondent of the Chicago "Times," started him "on a career of reading" when he was forty-one years old. "It was in the campaign of 1856," says Mr. Corrington, "I asked him to write to me, and tell me what to read. He sent me a copy of the publications of the Smithsonian Institution, and that started the reading habit." Pointing to fifty volumes of the "Popular Science Monthly," he told the correspondent that he had read them from cover to cover. He came to Illinois in 1844, and bought on credit the farm near Peoria upon which he still resides. He cleared off his debt, bought more land, and gradually accumulated a great fortune in real estate and real estate mortgages. "When my children grew up," he tells the "Times-Herald's" correspondent, "I was anxious that they should be educated. I determined that others should have a chance to get educational advantages, and I have determined to devote all that I own to the establishment of a university." The proposed institution is to be co-educational and non-sectarian. Educators regret that Mr. Corrington could not be persuaded to devote his fortune to strengthen some existing institution espe-

cially as a new institute is just being established in Peoria by the widow of another millionaire. Nevertheless, these local colleges educate great numbers of students who would not go to distant universities. Ohio sends more students to college than does New England.



Ministerial Problems

I.—Pastoral Work

We have received a letter from a young minister asking us certain questions respecting ministerial work. As we think our answers to these questions may be useful to others also, we give both questions and answers in three successive editorials.

1. How much time, proportionally, should a minister spend in pastoral visitation?
2. What should be the specific aim of his pastoral visits?
3. What helpful works (first and second choice) are there on this subject?

It is not possible to answer categorically the question, What proportion of time should be given to pastoral visitation and what to other work? The most common division of time, probably, is, the morning given to study, the afternoon to pastoral visitation, the evening to various meetings, social and otherwise. As this is the method of division upon which the ministry have hit by a kind of common consent, it may be assumed to represent roughly the result of a general experience, and may therefore serve as a general guide.

Pastoral work is of two kinds, executive and personal. The church is becoming more and more a working body, or, as Dr. Parkhurst has well said, "the force, not the field, of the minister." It should be the ambition of the pastor to direct this working force. In most Protestant churches, however, he must direct it by influence, not by authority. Analogies drawn from commercial and mercantile organizations are delusive. In such organizations the incentive to activity is the wage earned, and the subordinate therefore works willingly under authority. In the church the incentive is enthusiasm, and the minister must therefore both create this enthusiasm by his preaching and his personal influence, and keep it

alive by his wise administration. To this end he must necessarily repose large confidence in his lay workers, put upon them large responsibility, give them large measure of leadership, make the work their work, and co-operate with them in carrying it on largely in their way. Only thus can he secure the influence which will enable him to guide and really to control without seeming to do so. He who is wise and tactful will be able, without the exercise of priestly authority, such as is common in the Roman Catholic and perhaps the Anglican communion, to marshal and direct the forces of the church. This, at least, should be his pastoral ambition.

He need not always meet with the deacons, but he should know about and exercise a potent influence upon the charities of the church; he need not attend every Christian Endeavor meeting, but he should be ambitious to have the young people look up to him as their guide, counselor, and friend; he need not exercise any official supervision in the Sunday-school, but its teaching should be permeated by his influence and guided along lines which he, directly or indirectly, has prescribed. He would, ordinarily, better not interfere with the Board of Trustees; yet he may so win their confidence that they will look to him for advice in dealing with those temporal affairs of the church which have direct relation to its spiritual life and welfare. How much time this kind of supervision and direction will require it is impossible to say. Much depends on the pastor; more, perhaps, upon the church and its circumstances. We have said that the pastor can do this if he is wise and tactful. If he is not, we do not know how to advise him. It is difficult to teach wisdom to the unwise or tact to the tactless; it is impossible to do so in an editorial paragraph.

The other form of pastoral work is personal; and this personal pastoral work is of two kinds and has two objects in view.

The first is the simple establishment of personal friendly relations between the preacher and his people. There are comparatively few men in the pulpit to day who can mold and direct the life of their people simply by their pulpit eloquence. The provisions made for almost universal

education have brought the congregation up to the intellectual level of the clergy—a level which, in the mediæval age, they did not occupy. The minister preaches to men and women as intelligent, as thoughtful, and many of them as scholarly as himself. His influence over them must be rather that of his personality than of his ideas or their rhetorical expression. For this purpose he must, by social methods, establish the kind of personal relation which will give his preaching influence. The Roman Catholic Church rightly expresses the ideal relation between a pastor and his flock in calling the priest a Father. The father gathers his children about him in the twilight, and talks to them. This evening hour is a sacred one; when they go away from home to business, school, or college, they look back to it with grateful remembrance. It is not because he was wiser, certainly not because he was more eloquent, than other men; but he was their father. It is thus the congregation learn to revere the counsels of the preacher whom they love. To love him they must know him; and it is his business to promote, by whatever means lie in his power, such acquaintance as will inspire the love which will make commonplace sermons effective, if not eloquent.

There are various ways of doing this: personal calls; social gatherings; neighborhood meetings; the development of social interchange before or after the evening meetings; membership in some social or literary club where the minister mixes with men unofficially; participation in other village activities, social or civic; the cultivation of the habit of recognizing every member of the parish on the street, and of never being too busy to stop and exchange a few words of friendly greeting; the keeping of a record of every family, so as to know who are the absent ones, and be able to inquire after the boy at college, or the married daughter away from home, or the aged and perhaps invalid father or mother in another town or State. Of these various methods of maintaining and developing personal relations between the pastor and his people, mere pastoral calling appears to us one of the least important elements, though one not by most ministers to be ignored.

The other and more important aspect

of pastoral life is that of personal conference for spiritual and practical ends. The Roman Catholic priest furnishes most of his counsels in this way. The preaching is an insignificant part of the priest's work; much more important is that part performed through the confessional. Compulsory confession appears to us, as to all Protestants, morally dangerous and disadvantageous; but the personal conference of a religious counselor with the troubled or inquiring soul, provided for by the confessional, is of the utmost importance. The minister is compelled to give his instruction to hundreds at a time through the pulpit, because of the limitations of time and strength; but if, instead of preaching to five hundred, each one of the five hundred could come to him personally and bring his doubt, his difficulty, his sorrow, his trouble, whatever it is, and the minister could give counsel or comfort to each, as each one needed it, the work would be far more efficacious. It should be the aim of every minister to establish such relations between himself and his people as to secure a maximum amount of such spiritual conferences. How to do this is the always unsolved problem of every pastor; for however much he may accomplish, he always laments that he cannot accomplish more. Among the methods which he may pursue are such as these: Going quickly to every house in which he has reason to believe there are special doubts, difficulties, or troubles which will make his presence welcome; fixing some hour or hours when his parishioners may call on him; the establishment of a pastor's class, somewhat analogous to the confirmation class in the Episcopal Church, in which the pastor comes into closer personal contact with his people than he can in the public service, or even in the prayer-meeting; the habit of thinking of men and women as spiritual beings with spiritual wants, as the physician thinks of them as patients, or the merchant thinks of them as customers; the habit of interesting himself in the things which interest them, and so establishing that kind of sympathy which will lead them in time to interest themselves in the higher themes which interest, or ought to interest, him. In our judgment, this kind of personal, pastoral work should take a first place in the minister's

thought; and he should be ready to lay aside any book, essay, or sermon, to meet the real need of a soul seeking counsel, comfort, or inspiration. In most parishes it would be wise for him to leave, as the saying is, the latch-string out, and not to count that an interruption in his study which calls him to spiritual conference with an individual soul. Even if he be in a large city parish, where he must sometimes shut himself up, he should be able to depend upon wife, a daughter, or a private secretary, who will know how wisely to sift out callers, and always summon him when one of his own parishioners is in difficulty and wants a friend.

We do not know of any books which will give much help to the minister in solving the pastoral problems of his life. The best book we know upon this subject is the one edited by Washington Gladden, entitled "Parish Problems," and published by The Century Company. In the main, however, the pastor must work out these problems for himself, and learn by experience.



Negro and White Labor

The experiment of substituting negro for white labor in the cotton-mills in the South is having the effect of building up labor organizations among the white operatives. A letter to the New York "Evening Post" from Atlanta, Georgia, says that the successful strike in the Fulton Mills in that city, occasioned by the employment of negroes, has so strengthened the Textile Union that it is doubtful whether in the future a Southern cotton-mill can employ any negro labor unless it is ready to employ all negro labor. The Southern white operatives, says this letter very justly, are extremely illiterate, and had never thought of organizing until the recent importations of more intelligent workmen from the North. This Northern leaven gradually leavened the whole lump with their trades-union sentiment, and when white workmen were dismissed to make way for negroes, the intense Southern feeling against equality with the negro precipitated definite action. At a single meeting the first of this month one thousand names were added to the roll of the Textile Union. The concrete object of

organization being social more than economic, it is perhaps not singular that the head of the new movement should be a woman, and her chief supporters women. The economic object of the organization, though subordinate, is, however, important. If negro labor can successfully be introduced into the cotton-factories, it means an immense increase in the competition for such positions; and the fact that the negroes receive such low wages in the occupations now open to them makes their competition all the more dreaded.

To a notable degree the friends of industrial opportunities for the negro are those who most fiercely opposed according him political opportunities. The Charleston "News and Courier," probably the most reactionary of the prominent Southern papers, warmly indorses the recent introduction of negro labor into a large Charleston factory, and praises the capacities of the negro race in a way that would have done credit to the enthusiasm of an old Abolitionist. In a recent issue it said:

One of the most capable builders and contractors we have ever known was George Grier, of Due West, Abbeville County, a pure-blooded negro, who, in addition to his knowledge of the trade, could read Latin and Greek, and was thoroughly familiar with Scott's and Henry's comprehensive commentaries upon the Bible. Why should a people who are skilled in the use of the needle, who help to build our houses and till our fields, who can learn to play the piano and ride the bicycle—why should such a people not be able to learn to mind the machinery in a cotton-mill?

The working people, on the other hand, are appealing to the reactionary race sentiment which upheld slavery. The following is from their public appeal in Charleston:

If the colored man's status precludes him from competing with the officeholder, it should preclude him from competing with our mothers, wives, sons, and daughters in the light pursuits of the country. If, however, his services are of such intrinsic value to the city's industries that he must be put in dangerous proximity with our maidens, or they be deprived of opportunities for his benefit, what consistent reason can be assigned for excluding him from office positions?

Those who have anticipated the realignment of parties in the South—the richer class of whites and their dependent negro laborers forming the strength of one party, and the middle classes forming the strength of the other—will find a new basis for their anticipations in the present industrial situation.

Wise Mirth

There is a saying of Chamfort's which many serious-minded people, under the pressure of care and work, would do well to lay to heart: "The most thoroughly wasted of all days is that on which one has not laughed." It has often been said that only they who take life with profound seriousness can be really humorous; for they alone perceive those fundamental contrasts which make humor possible. Mr. Ford has laid the country under lasting obligation by correcting the impression that Washington never laughed. Deeply serious as he was by nature, and retired and non-communicative as he was in large companies, no man could appreciate and enjoy fun of any good kind more thoroughly than the great leader when with his intimates. It is true Emerson hated to laugh, but his radiant smile was better than laughter. Carlyle, on the contrary, was given to earth-shaking laughter—a kind of Berserker laughter, not without undertones of pathos running through it. Lincoln's love of stories, both in the hearing and the telling, was a safety-valve for one whose tremendous burdens fell on a temperament deeply tinged with sadness.

As a rule, strong men have a vein of mirthfulness, as great writers disclose a vein of humor; for humor is one of the fundamental human qualities—something far deeper and more significant than appears to those who have not looked into it. To lack the power of seeing the humorous side of things is to lack one of the safeguards against narrow and one-sided views of things. A well-developed sense of humor would protect men from those blunders of taste, those fallings away from common sense, those distorted and eccentric views, which weaken the influence of many excellent and able people. The ability to laugh wisely and heartily is quite as important in the composition of a strong man as a sense of justice or the habit of work. A man may do some things well without the resource of humor, but he cannot take a large, sane, adequate view of life without it. Solemnity and seriousness are by no means synonymous; the serious man is the only interesting man, but the man who is habitually solemn is a man to avoid. Life has many sides, and the wise man will

miss none of them. He will mourn with the sorrowful, but he will also laugh with those that laugh. To forego mirth and laughter as out of place in a world so full of grief is a kind of atheism. Humor is possible because there is a God; if there were no divine side to man's life, there would be no humor in it. It is because we are the children of God that we take the liberty of a wise gayety, the freedom of a wholesome mirth. "Why do you smile?" asked the frightened children in a little school in the Highlands of Scotland during a tremendous storm. "I like to think," answered the teacher, "that it is my God who thunders."



The Shut Church

August is its month. Its congregation has mostly flitted to the seaside or the hillside. The few left behind find open doors and welcome elsewhere. Sometimes three or four such detachments regiment themselves together and keep open house by turns as members of the Church Catholic. This is the better way for the cultivation of Christian unity.

The experience of preaching on a hot Sunday to less than two score people in a house seating 1,200 suggests how much better it is for the thinned ranks to close up. There is economy in it, and some chance of inspiration. "Our church never closes" sounds well, but doesn't always work well. Churches compete all they ought to; they should combine more. "The sanctities of life," said Dr. Hedge, "are less in our separations than in our communications."

The superficial observer thinks it must mean paralysis. It may mean metempsychosis. The shut house need not bespeak less of life in the living church. That life appears in fuller churches elsewhere, with increments of activity and gifts in many a house perhaps of humbler type.

"There is that scattereth and yet increaseth." The scattered wanderers return. The shut church reopens. There is quickened love for the spiritual home, fresher devotion to its opportunities and duties. This is the interest which the shut church had been earning while seemingly unproductive. Shutting it may have been for profit, not loss.

The Spectator

In this era, when so many women must depend upon their own exertions for a livelihood, they seem to have invaded almost every field, and to compete with men upon terms which year by year become more equal. The Spectator has heard it said, and fears it is true, that this equality of compensation between men and women employed in the same kind of work is being reached more by the reduction of the pay of the men than by the increased wages of the women. However this may be, it is apart from what the Spectator started out to write about. There are thousands of women in the great city of New York, and doubtless the same class is numerous in the other cities, who earn their living by one employment while fitting themselves for another kind of work, or trying to get established in it. When the Spectator kept bachelor apartments, his linen was laundered by a woman whom he did not see during the whole of his tenancy. The work was admirably done, but the soiled clothes were always taken away when the Spectator was absent, and so also returned. Buttons were always renewed, socks were darned, and everything looked after as carefully and neatly as any housewife could have done it. Once a month or so—the time was not regular—the Spectator would receive a note, written in irreproachable terms, and with that easy skill of penmanship which we have become in the habit of calling ladylike. What is more, the note was addressed to "Dear Mr. Spectator," and it was signed "very sincerely yours." The body stated the amount of the indebtedness, and asked that a "cheque"—never a check—be sent at convenience.



The Spectator's curiosity was piqued every time he received one of these little notes, but he never felt that he had any right to invade the privacy of one who worked so skillfully and well, and took such care to protect that privacy. And so six or seven years passed. Then the Spectator got married and assumed other cares, and the laundress of the ladylike notes was all but forgot. Now and again, however, when he draws on a sock and his big toe protrudes through a gaping hole, or when he finds that a most critical and necessary button is not where it ought to be, he recalls this laundress of his youth, and regrets a little that all laundresses and other women could not be as careful as she was held to be. The other day the mystery of this laundress was explained to the Spectator by a friend, who, in the long ago, was a fellow-tenant. This friend, it must be remembered to

his credit and in his defense, had been as scrupulous as the Spectator in not trying to invade the privacy of the ladylike laundress. But he is one of those fellows who know everything. All kinds of knowledge—useful, curious, gossipy, scandalous—come to him; and so the story of the laundress came.



"Do you remember our mysterious laundress?" he asked the other day. "Do you remember how we used to imagine her a fine lady in distress? Well, she was nothing of the sort. She was just what she was—a washerwoman. But, as we know, she was a superior washerwoman, and if she did not have aspirations for other things, she at least had tastes beyond her calling. Her mother was a laundress, and she succeeded to the business of washing the clothes of the lodgers in that building. The daughter was educated in the public schools, and cultivated a great fondness for reading. She read and read all she could get hold of, and finally became a member of one of the circulating libraries. Under the guidance of the suggestions of the librarian she read better and better books, until now she is one of the best-informed women in the country on English literature. She is still a laundress; washing is to her no more than a stroll in the street would be to the ordinary woman not brought up to work—but she does something else besides: she writes book reviews and she also reads manuscripts for a publishing house. The person who told me this says that she has been urged to give up her laundering, but she declines, though she does most of it now by proxy. Literature, she maintains, is monstrously uncertain, while washing is as sure as fate." When the Spectator had heard this he could not help wondering how he would feel if in his professional work he should ever be brought in contact with his old laundress. But this was not a hard conundrum. He would not feel at all, for the chances are that he would not know her; if he did, he would not have the privilege of seeming to feel anything unless she said something of the old-time relation.



This, probably, is a unique case; singularly enough, the Spectator had the fortune to come across another unique woman about the same time that the laundress mystery was cleared. The great corporations—banks, insurance companies, and so on—lend large sums of money on real estate. It is necessary to have this real estate appraised by a person of knowledge and integrity. The experts of the lending company as frequently as not appraise the value of any professed security at a pretty

low rate, while the owners, on the other hand, estimate it beyond its worth. In such cases the deal is in danger of falling through. To prevent this, if the loan be a desirable one for both parties, a professional appraiser is called in, and the determination of this expert is final. Now, one of the most skillful appraisers of this kind in New York at this time is a woman. From her profession she makes not only a living, but a very handsome income, and enjoys the esteem and confidence of all the men with whom she has dealings. Naturally, she could not have acquired the knowledge she has without long experience. This she got in settling her father's business and estate, and without the slightest notion of ever making the appraisement of real estate her profession. In the years she has given to her profession she has become interested in it, and she recently said to the Spectator that she did not believe she would be happy should she give it up and devote her time to household duties. "But," she added, "I am not a new woman, nor am I a woman's rights woman. Women have more rights than men have, and if in addition to them they had civic duties thrust upon them, they would be quite undone. The place for the normal woman is at home if she have one, her best occupation is in looking after that home and rearing her children, if she be fortunate enough to have them. If she must earn her own living, that is another matter; but I can't, for the life of me, see how any enlargement of her civic duties would make it easier for her to earn her living. Surely the men without special training or special talents are not having such an easy time just now."



The Spectator will mention one more instance. In an apartment in the central part of town—an apartment that would be called elegant by every person of cultivated taste—lives a spinster a trifle past forty, but still young in beauty, in feeling, and in the spontaneous sympathy which adds to friendship its greatest charm. This lady, to most of her acquaintances, is merely a pleasant woman with some means, some leisure, and of more than usually studious habits. As a matter of fact she has no means save what comes from her invested savings and from the steady income which she derives from her very steady work. She is at her desk at seven o'clock every morning, and stays there pretty constantly until three. During that time she has usually written an article, sometimes two, and she has always answered a large number of letters. Articles and letters are always on the same general subject, for this lady is an expert, just as much of an expert as the non-women's rights appraiser of whom the Spectator just spoke. But our present lady is an

expert in agriculture. Of this great subject she has a most comprehensive knowledge; of its literature the Spectator has no hesitation in saying that he believes that she knows more than any other person he has ever met. She writes for papers and magazines and associations, and she gives professional advice on subjects stated to her in writing. Not one of her correspondents in a hundred knows that he is writing to a woman. Indeed, many of her letters are addressed to "Hon." or "Esq." She writes with equal ease on land drainage, rotation of crops, insect plagues, fence-building, the feeding of cattle, special and general fertilizers, intense tillage, aeration of soils, good roads, and so on. On all these subjects and a hundred others she is entirely at home, though she lives on the fourth floor of an apartment-house, and gets into the country only on rare occasions. Her knowledge is not mere pretense. Were it so, she would have been found out long ago. She knows what is being done by all the chief experimenters in agriculture all over the world, and she has the rare capacity of separating practical achievements from enthusiastic statements; and so she is doing an excellent work with rare modesty, but fortunately with some immediate profit to herself. In thinking over this case the Spectator ventures to predict that in the time of enlightenment towards which the world is slowly moving, agriculture will not be practiced in the haphazard way of the present, but that there will be in every neighborhood an agricultural expert, an educated scientist, who will analyze the soils and prescribe the ingredients needed for the profitable growth of this crop and that. Now most of our farmers seem to guess at what is best to be done; and, judging by the loud lamentations they make, most of them seem to guess wrong.



The Vacation Fund

About a year ago a family of orphan children were discovered in New York. A young man of nineteen, a hunchback sister of seventeen, were wage-earners of the family; a boy of twelve and a girl of ten, children by a second marriage of the mother, completed the family. The little children did the housework, except the washing and ironing, which the deformed sister did at night. This family of independent, self-respecting children had maintained this home without any assistance for four years. It is on the top floor of a five-storied tenement in the heart of the Hebrew quarter, though these children are Christians. The house is very clean; the two rooms occupied by the children have good

light and air, with a fine view of the western sky. The bedroom occupied by the brothers is lighted from the living-room, which is the bedroom of the sisters. The income of these wage-earners kept the family in comfort, and the girl of seventeen, in her habits of thrift and care, could teach many married women of her class lessons. All were well dressed. One neighbor has kept a watch over these children. Last Christmas the preparation for a family reunion—her children are married—drove the little family on the top floor from her mind. At night she remembered them and went upstairs. She found them sitting about a small Christmas-tree with twelve lighted candles. They did not dare buy presents, but they explained that their mother always had a Christmas-tree, and that they felt they must have that.

The quiet independence of this little family, and their deep affection and confidence in each other, commanded the respect and interest of the people who knew of them. The boy joined a little boys' club, the little girl a sewing-school, and the same quiet, dignified manner made them conspicuous in the, to them, new relation of club members.

Two weeks ago the first blow fell. The big brother, for the first time since he began working, was thrown out of work. A death had made a change in the firm. Last week the second blow fell. The little deformed wage-earner had not been well for several weeks. The neighbor took her to a hospital. At first it was thought that an operation would be necessary at once. The girl's first thought when told was for the "children" to whom she had been a second mother. When told that a friend would provide for the boy and a distant relative would take the girl for the month she would be in the hospital, a burden was lifted; but a heavy cloud settled over them all: for the first time they would be separated. A check came last Saturday morning to a friend with the message, "Disburse this, please." Word was sent that the little brother and sister could go together. The cloud lifted. Monday a visit brought out the doctor's latest decision. An operation would not be performed; a brace would be fitted. All work must stop; a visit to the country must be arranged. The period of four weeks' rest and treatment was a hopeful experiment. Let the sufferer tell her own story:

"The doctor said that if my mother had got me a brace when I was little I would not be so bad, I would not have this new trouble. I was put in plaster of Paris once when I was little, but I could not move about. My mother had to wash, and there were the children. I could not do anything. My mother worked till twelve or one o'clock at night. The plaster of Paris hurt, and I could not sleep, and

I got sick. A private doctor took it off. My mother did not go to the hospital where it was put on. When it was off, I helped my mother. My stepfather was no good, and my mother had us all to support, and we were all little. My mother did the best she could. She said herself just before she died, 'I washed twenty years for other people. I have nothing.'"

She left the world a legacy of four self-reliant, courageous children, with a passion for cleanliness and neatness.

This Fund makes it possible to send this worker with the "children" to the country, so near New York that the sick girl can come in for treatment. It makes it possible for her to be met by the trained nurse of the Working-Girls' Vacation Society, secured through this Fund, at the station, who will take her to the doctor, and if necessary take her back to the country home. When this brave girl was told that she could go with the children to the country, that they would not be separated, she broke down, for the first time. The little sister nestled up beside her, her eyes, too, full of tears. Had a fortune been given them, they would have been left no happier. If money were the only wealth, how poor these brothers and sisters would be! There is love; in this few families are more wealthy. The brother has work, and the money that is the expression of man's brotherhood makes it possible to do what the present emergency requires for this family of God's poor.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE VACATION FUND

SPECIAL GIFT

From an Unknown Friend..... \$5,000 00

FOR VACATION EXPENSES

Previously acknowledged.....	\$5,329 99
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The Busy Bees, Sharon, Conn.....	20 00
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A. C.....	1 00
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J. M. S., Chicago, Ill.....	25 00
The Rose League, Vergennes, Vt.....	1 27
Mrs. S. E. S., Indianapolis, Ind.....	5 00
H. P., Brooklyn, N. Y.....	30 00
E. N. H., Glen Ridge, N. J.....	1 00
C. B. O., Utica, N. Y.....	10 00
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S. and L., Lake Placid, N. Y.....	3 00
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Alice, Great Barrington, Mass.....	10 00
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C. W. D., Griswoldville, Mass.....	5 00

Total..... \$10,614 26

The South Carolina Dispensary System¹

By John H. Bacon

AS a means of getting reliable information about the Dispensary and its workings, the writer addressed letters containing several questions to subscribers of *The Outlook* in more than a score of towns in South Carolina.

The first question asked had reference to the enforcement of the law. The answers received differ considerably from one another. In some places they indicate entire success in enforcement; still, there can be little doubt that in others violations of the law have been frequent and open. Almost without exception, however, they indicate either satisfactory enforcement or better observance than formerly. The greatest difficulties have been met in that part of the State bordering upon North Carolina, and in the city of Charleston. The former offers excellent opportunities for the handy distilleries of North Carolina to dispose of their goods, and the State constabulary are kept constantly on the alert. In Charleston a disgraceful disregard for the law has obtained, and over 52 per cent. of the illicit traffic has centered there. However, under the rigid rule of Governor Evans, and his equally determined successor, Governor Ellerbe, a marked improvement is evident. In fact, the tendency throughout the State has been so unquestionably in the direction of strict enforcement that there are good grounds for the hope that the saloon and "blind tiger" in South Carolina will soon be things of the past.

Closely related to the subject of enforcement comes the question of public sentiment. In reply to the question, "Is public sentiment in your town favorable to the dispensary?" conflicting answers were received, but the general consensus of opinion was that opposition to the dispensary is disappearing, and that the general tide of public favor is turning toward the proper operation of the system. Although the dispensary system was not enacted for revenue purposes, it has proven satisfactory to the taxpayers.

In 1892-3, with sixty-nine dispensaries, the net profits amounted to \$76,775.25. In 1895 the volume of business had greatly increased, the sales amounting to nearly a million dollars. This increase is accounted for by the disappearance of illegal traffic, and is taken as a sign that most of the consumption of liquor in the State comes from legitimate sources. The net profits accruing to the State from the State dispensary for eleven months in 1895 amounted to \$133,467.77. For the same period, the net profits to towns and counties from the operation of sub-dispensaries were \$106,101. The total accruing to State, towns, and counties was \$239,599. The heaviest items of expense in running the business are supplies, freight charges, and cost of constabulary. The latter expense, however, is more than counterbalanced by the value of contraband liquor confiscated.

Having thus indicated the practicability of the law, we are now in a position to discuss its moral value.

The chief claims for the dispensary system are as follows:

1. The consumption of liquor is less than under the saloon system.
2. Drunkenness is decreased.
3. The worst of saloon influences are eliminated, and kindred evils are largely done away with.
4. Law and order are improved, public sentiment is educated, and political purity is better established.

In addition to a denial, in part at least, of the above claims, the opponents of the measure urge the following:

1. Public control of the liquor traffic is fundamentally wrong. The State monopoly is a virtual sanction to the practice of drinking, and a failure to recognize and emphasize it as an evil. It is detrimental to public morals and decency.
2. The profits of the liquor traffic are "blood-money," and the State lowers itself by receiving benefits from such sources.
3. Corruption is given a new field.
4. Inability to have complete enforcement breeds contempt for the executive branch of the Government.

¹ Part of a thesis submitted for the degree of Bachelor of Letters at the University of Wisconsin.

To take up these claims and counter-claims in order: Is the consumption of liquor decreased? Where the law is strictly enforced, there is every *a priori* reason to believe that less liquor would be consumed than under a saloon régime. (1) The element of personal profit is removed, and there is no incentive on the part of dispensers to decrease their sales. (2) No bottles are opened on the premises, and consequently the evil of treating is stopped. (3) Dispensaries close at night and on Sundays. Limited hours would naturally have the effect of decreasing sales. (4) The concomitants of ice, sugar, lemons, etc., being removed, there is not the same inclination to drink remaining. (5) Dispensary liquor is sold only for cash. The saloon slate has always been a recognized factor in encouraging the sale of liquor among the poorer classes, and its removal surely ought to lessen opportunities for drink.

In the abstract it would seem that the dispensary system should decrease liquor consumption. Let us see from statistics obtainable if our conclusion is borne out in actual practice.

In the message of Governor John G. Evans in February, 1896, are printed two tables, compiled from answers received in reply to questions relative to the Dispensary Law, sent to the various County Boards of the State and to the Mayors of the principal towns. While the results are not entirely reliable, owing to prejudice on the part of some of the authorities, yet in a general way at least they may be presumed to show the effects of the system. Copies of the questions were sent to both County Board members and Mayors, and the replies show the greatest diversity in figures, though practical agreement in the statement of general results.

In answer to the question, "Has the consumption of whisky increased since the establishment of the Dispensary Law, and by what per cent.?" with but few exceptions, a large decrease is noted. Two or three state that no change is seen, while but four claim an increase. These answers, while unreliable for exact figures, seem to show that in the main the effect of the dispensary has been a decrease in liquor consumption. The average estimate puts the decrease at more than one-third.

The answers of the Outlook subscribers practically correspond to those in Governor Evans's chart. With the exception of three—two of which claim an increase in former prohibition districts, while conceding a diminution in other sections, and one of which claims an increase in Charleston—a marked decrease is noted. There is something to be said in explanation of these exceptions. If prohibition had been successfully maintained in more than one or two places, the change produced by the dispensary would be of some moment; but, as a matter of fact, the successful operation of strict prohibition was comparatively nil. In regard to the city of Charleston, the writer states that "the dispensary has probably increased consumption by compelling larger purchases." An exception, however, might fairly be taken to this conclusion. A half-pint or pint bottle taken home is apt to be a much smaller purchase than that which individual drinks over the bar would amount to.

Has drunkenness decreased? Our sources of information in reply to this question are again the statements of the Mayors, County Board members, and citizens. Governor Evans's charts again reveal a diversity of opinion, but, as before, the majority side with the dispensary. The County Board table shows a decrease of $52\frac{1}{2}$ per cent. in drunkenness, and $63\frac{1}{4}$ per cent. in the number of cases of "plain drunk" tried since August 1, 1894. The Mayors are less sanguine, but only four claim an increase, while four note no change. The Outlook subscribers' report shows a general decrease.

The claim that the ideal dispensary system procures the elimination of the worst of saloon influences is easily sustained. Some of the facts already cited clearly show this. There are no credit, no treating, and no rendezvous for drinking by day or night. In the same category with saloons are gambling-dens, pool-rooms, and lewd houses, all of which formerly sold liquor but now have their patronage reduced to a minimum by the removal of this stimulus to vice. *A priori* again, it was to be expected that the dispensary system should have a beneficial effect upon law and order and public morals generally, and this conclusion is borne out by facts. An instance in point is

the successful method by which brawls and disorderly conduct have been prevented on holidays and during circuses and county fairs—occasions when a certain class, the negroes in particular, are apt to drink to excess. By simply closing the dispensaries on such days (a rule that has been found impossible to enforce upon saloon-keepers) the danger has been easily averted. Two circuses traversed the State in 1896, and only one or two arrests for drunkenness were necessary during the entire trip.

In Governor Evans's tables the general summary in answer to the question on this phase of the subject is favorable to the dispensary. The common sentiment is that morals have been bettered and good order promoted. Three of the Mayors pronounce the effects bad, but the rest agree with the County Board members in pronouncing the results beneficial. Among the Outlook subscribers addressed the universal sentiment is in agreement with such a conclusion.

The claims of the opponents of the law may now be taken up.

The point that State control of the liquor traffic gives a sanction to drinking, and in so far encourages it, is in a way true. The fundamental conception of the dispensary is opposed to the theory that liquor-selling in itself is sinful—a theory, by the way, which many would be inclined to limit before agreeing to. But when we come to analyze this objection, it is evident that it is purely sentimental. When people begin to realize—and, in fact, they are already doing so—that the State's aim in carrying on the dispensary business is not to make money and hence to drive out competitors, but to limit drinking to its legitimate channels, to eliminate its attendant evils, and, consequently, to reduce liquor consumption, as far as can be practically done, to a minimum, there can no longer be grounds for the slightest contempt for such a State. The end is certainly worthy, and the means chosen are surely as free from objection as any plan with such a monumental object in view could possibly be.

There is a lack of consistency in the position of those who are opposed to the dispensary and yet see no wrong in license. It is evident that, in fundamental aspects, the profits of a State monopoly

are no more "blood money" than is the revenue received from licenses granting saloon privileges to private monopolies. A little thought will show that in the profit feature the dispensary and the saloon systems are subject to exactly the same criticism.

The claim of the dispensary's opponents that political corruption secures a new field is, to some extent, well founded; but it must not be overlooked that at the same time a far more vicious agent of corruption is practically destroyed forever—I refer to the baleful influence of the saloon-keeper. The power wielded, particularly in municipal affairs, by the whisky element is too notorious to require more than mention. I doubt if any one would regret the exchange of this evil for the deplorable though less dangerous chance of corruption in creating the position of dispenser and placing it upon the basis of other political offices. The latter danger may be greatly averted by civil service reform and pure business methods in the management of State affairs. The saloon influence in politics will remain a constantly increasing menace as long as it survives. The Outlook subscribers were asked the questions whether the dispensary has built up a new political machine, and whether its political influence has been greater than that of the saloon. Opinions as to the first appear to be about evenly divided. It was to be expected that such a vast public enterprise as the dispensary should play some part in politics, but its influence is apparently limited. That, in any event, the dispensary is freer from the contaminating influence of political machinery than the saloon is shown by the substantial unanimity of judgment in answer to the second question.

The most valid objection to the dispensary system is that failure to enforce it everywhere has had the evil effect of breeding contempt for law and order and for the judiciary. We have considered the practicability of the law, and have seen that, throughout the State, with the possible exception of Charleston, the tendency has been in the direction of strict enforcement. If enforcement is insured within a reasonable time, the objection can no longer stand. The question, then, is, Is it probable that the time will come when the system will be thoroughly enforced over

all the State? As far as towns outside of Charleston are concerned, experience of recent years justifies such an expectation. In regard to the city of Charleston there are serious doubts, though a marked improvement in the last administration is undeniable. The main difficulties seem to be the methods adopted for enforce-

ment, and the general prejudice against the leaders of the movement. A few years' more trial in Charleston will decide whether the citizens will forget their natural aversion to the political origin of the system sufficiently to see the benefits of the dispensary and to lend it the support necessary for its successful existence.

The Message of the World's Religions¹

VI.—Christianity

By Lyman Abbott

THE object of this series of articles is to point out what is distinctive in each one of the great religions of the world. What is thus distinctive in Christianity is Jesus Christ. Other religions are greater than their founders. Confucianism is greater than Confucius, Buddhism than Siddartha, Judaism than Moses, Mohammedanism than Mohammed. But Christ is greater than Christianity; the Founder is greater than the religion which he founded. Its accretions are corruptions; it might almost be said that its development is degeneracy. The Sermon on the Mount is greater than the greatest of the creeds; the Lord's Supper is sublimer in its simplicity than the High Mass in its elaboration; the message and ministry of the twelve, with the Master as their leader, are larger events in history than all the complicated ecclesiasticism of the Middle Ages, with its clerical orders and sub-orders.

I. In Christianity the principles of the religion are exemplified and the spirit of the religion is embodied in a Person. The whole duty of the Christian is summed up in the Master's command, Follow me. The whole creed of the Christian is summed up in "Ye believe in God, believe also in me." Confucius gave precepts whose value is wholly independent of the man who gave them; Siddartha is a shadow cast upon the clouds—no one can tell how much it resembles any historical original; Moses is avowedly only the

interpreter of a law whose divine authority derives no sanction from the human law-giver; Mohammed is a true prophet of monotheism, but no reader of these pages would wish to emulate his life. But Christ is a living Person, whose historical reality skepticism itself no longer doubts, whose authoritative declarations as a faithful and true witness add to the sum of human knowledge, and whose life and character are both greater and more luminous than any report of his precepts which his immediate followers have preserved for us. Are we perplexed as to the meaning of any of his directions? we have but to ask an interpretation of his life. "But I say unto you, Love your enemies." "If one smite thee on the one cheek, turn to him the other also." His own treatment of Judas Iscariot, his own endurance of shame and insult in the court of Caiaphas, make the enigma clear to us.

And not only clear; also possible. "Love your enemies;" that is not human nature"—this protest dies away, half uttered, upon our lips when we see what this Man has done in attestation of the possibilities of human nature. Confucianism, Buddhism, Mosaism, all present splendid ideals of life; Christianity differs from them less in the ideals presented than in the transcendent fact that it presents them realized. The divine life is no longer a poet's dream or a prophet's ecstatic vision of some future celestial glory. The kingdom of God has come down to earth. The highest hope of the idealist is no longer an impossible hope; it is a realized fact in human history. Christ is the ideal. To be a Christian is to be Christlike; there is nothing higher;

¹ This article closes the series. Preceding papers have been: "Judaism," by Rabbi Gottheil (June 26); "Buddhism," by Professor T. W. Rhys Davids (July 10); "Confucianism," by the Rev. A. H. Smith (July 17); "Mohammedanism," by the Rev. George Washburn, D.D. (July 24); "Brahmanism," by Professor Charles R. Lanman (July 31).

when, if ever, all humanity becomes Christ-like, the kingdom of heaven will have come on earth; there is nothing beyond.

Thus Christianity is at once idealism and realism in religion combined. It commends nothing which it does not demonstrate possible. When Christ asks his followers, "Can ye drink of the cup that I drink of, and be baptized with the baptism I am baptized with?" inspired by his example, and still more by his persuasive personality, they reply, "We can;" and he responds, "Ye shall." It is this quality of realism in the religion of Christ—a religion presented by its Founder, not as an impossible ideal, but as a reality, not as a vision of a hoped-for future, but as the record of undoubted history—which constitutes the first distinguishing mark of Christianity. Confucianism, summoning its adherents to pay veneration to an idealized past, Buddhism, bidding its adherents dream of an unrealized future, keep their votaries unchanged from century to century. Christ, calling the Christian to an ideal which he has realized in his own life, responds to every failure and every consequent discouragement, You can, for I have. What I have done you can do; what I am you can become.

The followers of Christ, thus inspired by an ideal realized in history, rise from every defeat with a new hope of victory in their hearts, and go forward from every victory inspired to attempt new achievement. When they have abolished slavery, they immediately combine to fit the enfranchised for industrial freedom. When they have abolished private war, they rest not, but gather their forces together to abolish international war. They are not discouraged in the first case because the negro population grows faster than the schools, nor in the second because imperial Europe, with fanatical conservatism, persists in retaining a militarism inherited from pagan Rome. Nor does the fact that they are a minority, even in the community which calls itself Christian, abate their courage; for they look back and see what One accomplished with but twelve followers, and one of them a traitor. It is true that there is industrial servitude in our workshops as well as in the fields of China, that there are prostitutes in Christian as well as in Hindu cities, social caste in democratic America as well as in

Brahmanical India, the spirit of militarism in Christian Europe as well as in Mohammedan Turkey. But Christianity has abolished the worst forms of industrial servitude and is ameliorating such as remain; there are no consecrated prostitutes in Christendom; caste exists in spite of religion in the United States, because of religion in India; the spirit of the Cross, patiently if peacefully, opposes itself to that spirit of militarism which the Crescent inspires and glorifies.

What is true of Christianity as a social force is true of it also as an individual life. Its history is written in splendid lives. It is the record, not merely of great thoughts, but of greater deeds; it is not merely the vision of splendid ideals, but the history of achievement, marred indeed by many a failure and many a blemish, but more splendid than any mere ideal, because deeds are always more splendid than dreams. Christianity is not a history of ethical rules, theological doctrines, or ecclesiastical systems; it is a history of living men and women; not a picture of piety, but the biography of saints; not a picture of heroism, but a biography of heroes; not a picture of patience, but a biography of brave men and women bearing the world's burdens. It is not the history of Romanism and Lutheranism and Puritanism and Wesleyanism; it is the biography of Augustine, and William of Orange, and John Hampden, and the Methodist pioneers. No other religion has written its history in such achievements and such biographies. Christianity is an ideal realized in the one Christ, and therefore in process of realization in Christendom; a spirit incarnated in the one Man, and therefore in the process of becoming incarnated in Humanity.

II. This realism of religion, which is a distinctive characteristic of Christianity, is due to the new *power* which Christianity confers upon mankind, or, to speak more accurately, to the new revelation which it affords of an eternal power.

That Christianity claims to confer such new power upon man is evident from the most casual reading of the primitive documents. It is implied in the declaration of Christ defining his mission: "I have come that they might have life, and might have it more abundantly." It is affirmed

by Paul in his definition of the Gospel as "the *power* of God unto salvation." It is even more explicitly declared by John: "To them gave he *power* to become the sons of God, even to them that believe on his name." But it is not only occasionally and incidentally claimed for Christianity by its first evangelists; it is the theme of their teaching. They are not the framers of a new code of rules for the regulation of conduct, nor the teachers of a new system of philosophy—though their successors in the ministry have often been one or the other; they are the heralds of a Person. To understand their message we must remember that Christianity came to the world as the consummation and fulfillment of a precedent religion. One characteristic of the Jewish religion was its forelooking character. From the promise to Eve that her seed should crush the serpent's head to the prophecy of the great Unknown Prophet of the Exile that the Suffering Servant of the Lord should redeem Israel out of all his troubles, the Jewish people were taught by their prophets to look forward to a Deliverer and a Deliverance which should bring the kingdom of God on the earth. Whatever interpretation we may now give to these promises, there is no question, as matter of history, that, in the first century of this era, the Jewish people were universally expecting the coming of a Messiah, an Anointed One, who would fulfill the expectation of Israel, and redeem the nation, if not the world, from its sorrows. The burden of the preaching of the Apostles is that the Messiah has come, and the Day of Deliverance is at hand. It is not necessary to load these columns with quotations or even with references. The Apostolic sermons reported in the Book of Acts are the earliest recorded examples of primitive preaching. The burden of these sermons is always the same, that the Messiah has come, and that the evidence of his Messiahship is his resurrection from the dead. The Epistles of Paul are probably the earliest writings of the primitive Church. The burden of these Epistles is always the same, that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," so that "we are more than conquerors through him that loved us." If we turn to the teaching of Christ, we find the same

characteristic. At the beginning of his ministry, in the synagogue at Nazareth, he reads from an ancient prophecy the promise of One to come who will proclaim glad tidings to the poor, will heal the broken-hearted, will proclaim deliverance to the captives and recovering of sight to the blind, and will lead forth into liberty those that are crushed by oppression; and he declares that he has come to fulfill this promise. At the close of his ministry, put under solemn judicial oath by the high priest, and asked if he is the Messiah, the Son of the Living God, he replies that he is, and seals this claim with the surrender of his life. Modern discovery has made it clear that the Fourth Gospel was written and published early in the second century, if not late in the first century, and it contains, in all probability, a report of Christ's life and mission furnished by the Beloved Disciple, if not actually written by him. But we are not left to the Fourth Gospel for evidence that Jesus claimed to be the Christ, the Anointed One, the Saviour of the world. This claim is wrought into his teaching concerning himself as recorded in the Synoptic Gospels, into the Apostolic heralding of his Person as recorded in the Book of Acts, into the thought and life of the earliest churches as reflected in the letters of Paul. The post-Apostolic writings and the very inscriptions in the catacombs illustrate the same claim of primitive Christianity. The earliest symbol of the Christians, used by them apparently as a sort of secret sign or watchword, was a fish. This word fish is formed in the Greek of the five letters which for the English reader we may represent thus: I, Ch, Th, U, S. Each letter represents a word which we may represent in English characters thus: JESOUS, CHRISTOS, THEOU, UIOS, SOTER—that is, Jesus, Christ, of God the Son, Saviour. This faith in a Person who brought a new life into the world, a new power to men, an emancipation, an enfranchisement, a deliverance, was the creed of the early Church. However skeptical one may be concerning the truth of this faith, one cannot doubt that the faith existed, and was the secret of the Church's existence.

As little can it be doubted that the world sorely feels the need of such a power. Whatever opinion the skeptic

may entertain concerning the eighth chapter of Romans, there are few skeptics who will doubt the seventh chapter. "To will is present with me; but how to perform that which is good I find not," is the experience of all men who possess noble ideals. It is only the hopelessly self-conceited man to whom this declaration is meaningless. Much is said of the Gospel as a revelation; but we do not so much need to have new truth revealed to us as new power conferred upon us. It is easier to see the right than to do the right as we see it. Our ideals may be, and often are, ignoble, but they are nobler than our lives. To transmute dreams into deeds is the perpetually unsolved problem of every noble nature. That Christianity has conferred on all its votaries the power which man so sorely needs no one will claim; but that it has conferred on them new moral power, endowing with life, transforming the character, and revealed in the conduct, is abundantly illustrated by its history: in individual transformations like those of Paul the persecutor into the Apostle, Augustine the roué into the saint, Loyola the soldier into the churchman, Luther the monk into the emancipator, Bunyan the thinker into the prophet, Gough the drunkard into the temperance reformer; on a large scale, in the transformation of pagan Rome into Christian Europe, and the Anglo-Saxon race from the freebooters and pirates of the eighth century into the pioneers of civilization in the nineteenth. It may, indeed, be said that the progress is very slow, since it has taken eighteen centuries to make out of paganism a social order so little Christianized as that of modern Europe. But it must be remembered that the present population of Europe has been under the influence of Christianity, not eighteen centuries, but one-third of a century. Progress is necessarily slow in a world in which every thirty-three years a new class comes into life to acquire afresh all its knowledge and all its virtue.

However slow that progress may have been, it is certain that Christianity is the only world-religion which is characterized by those transformations of individual character which we call conversion, or that transformation of national character which we call progress. We hear much of

the progress of humanity; but historically it has been confined to Christendom; the nineteenth century is much glorified, but in China and India the nineteenth century does not differ from the first. Christianity appears to me to be the only world-religion which even claims ability to make such transformations of character, to confer on man power to realize his ideals, to convert his aspirations into achievement. Neither Confucianism, Judaism, nor Mohammedanism can be said even to offer to man an addition to his powers, a reinforcement of his spirit, and an emancipation from his bondage. Buddhism, it is true, does offer a deliverance; Buddha does claim to be a Deliverer from the perpetual disappointments of life. But, as Professor Palmer has recently so clearly pointed out in these pages, Buddhism prescribes as the secret of deliverance the death of desire, Christianity proffers the power to fulfill aspiration. The rest of the one is the rest of death, that of the other is the rest of triumphant life.

III. I have said that this power to realize ideals which Christianity confers upon its adherents is not really new, but only a new realization of a power which is eternal; but this is equally true of that increased endowment which knowledge confers in the physical realm. Electricity is not a new force now first created, but an old force now first discovered or revealed. As the nature of electricity is revealed to us it becomes a practical power in our hands to be employed by us. Thus revelation or discovery,¹ while it does not add to the powers in the universe, increases our capacity to use them. The powers in the universe remain unaltered, but our power is increased.

In the moral realm the greatest of all powers is that of a great personality—that which one masterful character exercises over another character. This is the power of the great orator, who sways an audience as he will, not by acquired arts of rhetoric or elocution—these are only his instruments—but by the personal character which employs them and is communicated by them. It is this which makes him what we call—concealing our ignorance by the meaningless word—a magnetic speaker. This is the secret of

¹ Synonymous words: to discover is to uncover, to reveal is to unveil.

the great musician. More than the flute-like voice of the singer, more than the trained fingers of the violinist or the pianist, is the man or woman who is interpreted by voice or instrument. If this character is wanting, we may admire the technique, but go away untouched, saying, But he had no soul. This is the power of the great general—the Little Corporal seizing the flag at the bridge of Lodi, and by his mere presence converting his hesitating soldiers into an irresistible torrent of brave men; General Sheridan meeting his panic-stricken soldiers fleeing from the field in the Shenandoah Valley, calling to them, "Turn, boys, turn! we are going the other way," and, by the power of his infectious courage, converting their panic into an enthusiasm of courage, and the rout into a victory. This is the secret of the mother's power. She goes down in solemn joy to that door which swings both ways on its hinges, not knowing whether she will go out into the unknown, or out of the unknown a new life will come to her; she offers her life in that very hour in which she welcomes a new life to her keeping; all her motherhood is one lifelong offering, a transmission of her life to the child, whom she endows with courage, truth, purity, love, not by her skilled teaching, but by the impartation of herself; not by what she says, nor yet by what she does, but by what she is.

Christianity, recognizing this power of a great personality, brings to bear upon humanity the personality of God. It differs somewhat from other world-religions in the ideals of human life and character which it presents. Yet in the main these agree; for the aspirations of humanity are ever alike in their trend, though not in their clearness and purity. Christianity differs more from other world-religions in its doctrine of God. Confucianism deifies its ancestors, Buddhism deifies its dreams, Mohammedanism deifies its conscience and its self-will; Christianity alone deifies love. But the distinctive characteristic of Christianity lies, not in its ideals—that is, its laws; not in its conception of God—that is, in its theology; but in this, that it so brings God down to earth, so interprets him an Immanuel, a God with us, that it discovers or reveals to man this eternal but before unknown power, the power of a divine personality living

among men, brooding them, and by direct personal influence transforming them. God's silent voice transcends the magnetism of all world-orators; his inspiring presence summons to a courage unparalleled on any field of battle; his brooding care is more life-giving than that of any mother.

This is, to us who follow Christ and believe in him, the meaning of the Incarnation. In vain our imagination endeavors to realize an "Infinite and Eternal Energy," or a "Power not ourselves that makes for righteousness." But in Christ we see God personified; brought within our vision; so dwelling among us that his personality touches ours and we answer to the contact. This is what we mean by the doctrine of the Holy Spirit. He dwells with us and is in us, his Spirit so mingling with our spirit that all our life is reinforced by his presence, and what before was impossible becomes easy. This is what we mean by atonement. He is at one with us and we are at one with him, so that his life flows into us and we live by him. This is what the Psalmist means when he says, "By my God I have run through a troop, and by my God I have leaped over a wall." This is what Paul means when he says, "I can do all things through him that strengtheneth me." This is what he means by saying that we are heirs of God and joint heirs with Jesus Christ. We inherit God himself, become partakers of the divine nature, like Christ are sons of God, our life is begotten of God and proceeds from him. This is what he means by saying that our righteousness is of God by faith; as the listener enters into sympathy with the orator, the soldier with the hero, the child with the mother, so we enter into sympathy with God—that is faith. As life passes from orator to audience, from hero to soldier, from mother to child, so it passes from God to the human soul—that is grace. And this faith which receives and this grace which gives find, possibly analogies, certainly no parallel, in any other world-religion.

To sum all up: the distinctive characteristic of Christianity is Christ; by Christ God is brought to earth, made visible, tangible, comprehensible to us; by this contact the divine personality comes in touch with us, reinforces our spiritual

nature, endows us with new power, inspires, recreates, transforms; thus empowered, we are able to translate our

before impossible ideals into realities, our dreams into deeds, our aspirations into achievements.

Some Mornings in the Public Schools

By Lillian W. Betts

ONE of the first dangers that threaten any success in reform is the tendency of the public to feel that all has been accomplished. A few new pieces of machinery have been put in, there is the oiling of public enthusiasm, and of course everything will now move in the right direction! That this danger was one that threatened the public schools of New York when the Reform School Bill became a law has been realized by its most thoughtful friends. Much has been accomplished, but it will take twenty years of constant, energetic work to overcome the years of neglect, the false standards, and the consequent dropping into ruts on the part of many of the teachers. The misapprehension in the minds of many good people as to the qualities demanded in public-school teachers, the still greater misapprehension which so often finds expression in pleading for the retention of teachers because they have served so many years, or because they are poor, or because it is so cruel to discharge even an inefficient woman, must be overcome by education of the public.

What the citizens of New York need to know is the truth in regard to influences dominant to-day in the lives of the children who are educated at public expense. The first fact that they must face is that fully one-half of the children who enter the primary grades never pass beyond those grades, and that only about one-third more pass beyond the first three grammar grades. For this reason the kind of teaching and the physical conditions that control the lives of this great army of children in the primary schools are most important. Recently eleven schools were visited by the present writer. These schools were chosen because they were in the crowded districts of the city, where the whole trend of life is downward; where overcrowding, dirt, noise, poverty, are the first factors in the child's life.

The first school visited was one of the

lower East Side, in one of the most densely crowded regions in New York City. The principal is a woman past middle life, whose brows come together in a constant frown, whose teeth shut with a snap when she speaks. Her manner clearly indicated that she resented a visitor's appearance; but the day has passed in New York when its public-school doors are closed against visitors. The principal gave permission to the visitor to go from room to room, introducing her to one division of the sixth grade. This room was separated from the next room by a wooden partition that stopped about three feet below the ceiling. It could not be carried higher, for a skylight opened into both rooms to give air and light. There were seventy-six boys and girls, between the ages of six and seven and a half years, in this room. The teacher was young, neither well nor carefully dressed. The first impression made on the visitor was one of great physical discomfort. There were two aisles in the room. The seats, intended for two children, held three. In the middle of the room the seats were pushed together and screwed fast to the floor. This enabled five and six to sit in spaces intended for four. The children seated in the middle were so uncomfortable on this hot morning that it was impossible for them to sit still.

The exercise or recitation in progress was arithmetic. The rapidity with which these children added was astonishing. Children of six and a half years would rise to their feet and add columns of figures that amounted to forty-five as rapidly as they could speak. Several children stood up and added a column of figures on the blackboard who did not know how to write the amounts at the foot of the column. This condition was found in several other classes of this and the higher grade. Frequently in the higher grades of the primary department children were found who could do problems in subtraction, multipli-

cation, and division—that is, who could get the right answers—but who were wholly unable to explain the process. The blackboards in the primary school-rooms of the eleven schools visited were all from eight to ten inches higher from the floor than they should be. Many children had to stand on tiptoe to use the blackboards, and all had to stretch their arms. It is impossible, because of the height of the board from the floor, for the children in the primary class-rooms to use the blackboards with either comfort or freedom; nor are there blackboards enough for the number of children in the room. In this sixth-grade class the children would add rapidly “T’ree and t’ree is six, and five is ’leven, and t’ree is fo’teen,” etc., and the teacher nod approval. The mistakes in grammar and pronunciation were unnoticed; this was an arithmetic lesson. The figures on the blackboard were erased, and the teacher’s pointer drew attention to columns of words—“big,” “good,” “pony,” “fast,” “horse,” “girl,” etc. Evidently this was not a new lesson. The words were pronounced in concert with a volume and vigor that was deafening. Then the bright ones were called upon to spell, each a word, and give a definition. At this point, as if in revenge, the other half of this grade in the other class-room broke out in what the teacher would doubtless call song. Now began the struggle, the war of voices: “I cannot hear, Johnny,” would be the teacher’s comment to some small struggler, who would shout again the word which he was expected to know. The definition followed the words orally. “Well, what does b-i-g spell?” “Are you that?” “No? Well, what are you?” This question seemed to stun any child to whom it was addressed, and it was the question put to every child who hesitated over the definition of the word big.

“Girl?” “Don’t know what g-i-r-l spells? What thing plays with dolls?” This question, it was evident, rended the veil of obscurity. Every child knew what “thing” played with dolls. “Pony?” “Well, is it a big horse?” “Well, if it’s not a big horse, what is it?” This went on about thirty minutes. Fully one-third of that time was spent in guessing by the children. Some of them seemed to count from the top of the column and knew the word by its position.

A reading-chart was now brought forward. This was printed on paper with an oilcloth surface or finish. The light struck the shining surface so that it was almost, if not quite, impossible for some children to see the sentences; it was evident that some failed because they could not see. Boy in the front row follows the teacher’s pointer, under the directions, “Read first with your lips closed,” “All read with lips closed.” Boy on his feet, “De horse can run.”

“That’s right, Willie; very good.”

“Fanny!” Fanny stands up, a tiny little mite who has to lean way forward and strain her eyes to see the line on the reading-chart. Slowly and laboriously come the words, “Da is de girl.” “Very good, Fanny, for a little girl.” The visitor found herself saying for “a thing that plays with dolls.”

The noise in the other room had now dwindled down to a rattle of slates and a quick, sharp voice ordering Jimmys and Johnnys and Annies to “Sit straight,” “Put your arms behind you,” “Stop pulling Jenny’s hair.”

“Now we will sing for our visitor,” said the litt’le teacher, with a most hospitable smile. She took from her desk a pitch-pipe which gave the key, and the children sang well some perfectly senseless doggerel about a dolly. The visitor bowed herself out into the large assembly-room.

In the corner of this room, on the lighter side of the building, was a class of boys and girls occupying six rows of seats, fifteen in a row. Here, as in the other room, three were sitting in spaces designed for two. The average age was about nine years. The teacher, a young colored girl, recently appointed, was ill at ease, and evidently knew that every pupil present intended to make life as uncomfortable for her as it was possible; and doubtless every child would be supported in this effort at home. A portable blackboard was in the front of the room, with some examples in multiplication and division written on it. The pupils held slates in their arms at any and every angle. The two classes, separated from the assembly-room by glass folding doors, were each having a concert exercise, the one in singing, the other in arithmetic, and each at the top of its seventy-six lungs’

power. Ten minutes was spent in giving out pencils, getting the attention, settling disputes, and securing the standard of quiet. Then examples were given out. The children were so close together that it was impossible for them to avoid seeing each other's slates. The six rows of seats were separated by an aisle secured by dropping the desks and seats of one row. The teacher passed through this aisle, reaching forward and backward to see the slates. In reply to the question, "Why do these children not use the desks?" the teacher said that they made so much noise raising and lowering them that she did not have them used. Some of the children could hold the slates only by pressing the corner into the pit of the stomach; others held them so that their little noses almost touched the slate. One-third of the class got the answer in the required time. Two-thirds did not. Sitting back of this class, the visitor thought that about one-third made not the slightest effort to do the work. Teaching was not attempted. If the middle child in the row wished to leave the room, seven children had to rise up, hold the seat back, and stand until the child passed, repeating this when the child returned. Teaching under the physical conditions imposed was impossible. When one added to this the race prejudice against the teacher, one realized the waste of time, of money, of life itself, that this class represented.

Slates were used in every class-room in this school. They were cleaned with jacket or coat sleeves, skirts of dresses, petticoats, or aprons. The air in every room was sickening. Here, as in every other school visited but one, the children were allowed paper but once a week. One of the ten principals who insist on the use of slates allowed the use of paper twice each week. Down one flight to the right, into a room, dark, ugly, most forbidding, was the visitor's next stopping-place. Two windows on one side looked into the family living-room of a tenement-house family. Outside these windows, in various stages of dilapidation, came the family wash of two families, so close to the school-room windows that touching them was an easy matter. It was bright and sunshiny out-of-doors, but so dark in this room that the children in the seats

near the wall could not see to read without artificial light. The reading-lesson was one that contained no information. It was the mere putting together of words of the same number of letters, and putting them together in such a way as to permit of the use of certain punctuation marks.

Here is a specimen lesson from a popular book used in the primary schools, and indorsed by three teachers. In the higher reader of this series the teachers are requested to have these questions answered by the pupils in writing.

LESSON XIV.

stō'ry dō'ing pīe put

[Let the children answer each question.]

Did you ever hear the story of little Jack Horner?

Where did he sit?

What was he doing?

What did he put in the pie?

What did he get?

What did he say then?

Now who can tell me the story of little Jack Horner?

To make any intelligent child read from this book is a bit of educational barbarism. One teacher in a fifth grade on the East Side, a girl of charming manners and elegant appearance, who gave a most careful drill in her reading-lesson in the pronunciation of th and wh, d and r, was asked what she thought of this reader, and she replied, "It is splendid! The words are so beautifully arranged." She had just compelled a class of fifty-six to read a lesson composed of a conversation between a mother and her small son. The small boy had seen a tame bear. His announcement that he had seen a bear terrified the mother. Then followed question, comment, and answer with a single quotation mark. Doubtless the class had not reached that stage in punctuation. This was the only teacher who insisted on modulation in using the voice. "Close your books. Attention! Put your arms behind you. Heads erect. The one who holds her head in the best position will get home first." Here the visitor's neck ached in sympathy, the angle at which the children held their heads was so uncomfortable, so unnatural,

"What is the window made of?"

Class in concert, shrieking, "Glass."

"What is glass?" "Transparent."

"Mary, spell transparent." The child, who had stumbled in reading words of five letters, spelled transparent glibly.

"What are your slates?" Class, "Opaque."

"Yes; spell opaque." Task accomplished by about six out of fifty-six.

"Well, there is something between transparent and opaque. What is that?" Long silence.

Teacher, "Trans—" Class in concert, "Transparent."

Teacher, in disgust, "We just had that." Bright boy in back of room, "Translucent." "Right; James remembers." "What is that?" "What you can't see through." Teacher, "Why, that's opaque." Bright girl in corner, "What you see through a little." "Yes, that's right." The teacher turned to the visitor and explained that she was not required to do this work in her grade, but she thought she would try it. Visitor, wickedly, "What do you call it?" Teacher, proudly, "Science work."

The visitor went out into the sunshine. This was one public school in New York City, at the close of the nineteenth century. She walked through these crowded streets with the picture of a class of fifty-six children doing the required calisthenic work burning on her heart and brain: "Stand." "Face." "Right face." "Right face." "Right face." "Right face." "Take distance." There was not space in that room for any child to extend his arms straight without putting them against his neighbor, nor was there room for the larger ones to make these movements easily in the allotted space between desks. In every class in that building three children are seated in seats designed for two, or five in seats designed for four. The slates are in a pocket underneath the desk. The space between the seat and desk is so narrow that it is an impossibility for the children to move in their seats without touching the slates, which of course adds to the noise and confusion. One teacher compelled a class of sixty-three to put their slates in and out of this pocket ten times. Some of them had grown so nervous that it was an impossibility for them to put

the slates back softly. The children are dirty; their clothes are dirty, especially the boys' clothing. The boys' trousers and waists are connected by two buttons. The boy with three buttons is fortunate. The girls, many of them, bristle with pins. The hair of both boys and girls in all the classes from highest to lowest is in many cases uncombed, and suggestive of other troubles. The whole level of life in this school is degraded. For much that exists the teachers are not responsible. How long will the people of New York tolerate such conditions?

One of the peculiarities of this one school on the day visited was the distribution of the pupils from an absent teacher's class in several class-rooms where seats could be secured for them. There sat the child or the children, not allowed to take part in the lessons. Why they were not sent home was a mystery. They were not allowed to forget that they were intruders. One principal, a woman full of enthusiasm, ambitious, cultured, patient, has over one thousand children under her care, in a building four stories high, that is not fire-proof. These children are seated in rooms overcrowded, poorly lighted, and still more poorly ventilated. On two floors the class-rooms are formed by dividing the former assembly-rooms by wooden partitions, with glass transoms. These rooms open into a hall four feet wide. Down the center of this hall is a row of supporting iron columns. These halls enter a traverse hall with class-rooms opening from the front. The stairs for the pupils are at the extreme ends of this hall. A similar arrangement is at the back. Some rooms in this building have been painted recently—probably during the last vacation. In some of the rooms the inside blinds have been painted. In others the walls are a clean bright yellow, the inside blinds a dingy, dirty green of the previous year's prevailing ugliness. An addition is being made to this school building which will relieve the pressure on space a little and make wardrobes possible in some of the rooms. In most of the class-rooms there are two rows of hooks on the wall at the back of the room for the outer garments worn by the girls. These hooks can be reached only by the children standing on the back row of seats.

Every one who attempts any social

work among the people of New York of limited opportunities is discouraged, often appalled, by the lack of interest in public affairs; by the kind of newspapers which are read by these people; by the emptiness of mind, and by the absence of ambition or a desire for knowledge. How can it be otherwise when the whole primary school work is a mere matter of drill in letters, words, figures? The primary school training represents the school life, the whole educational life, of at least half of the native-born children, and even this short period is interrupted. When the men who control our municipal life realize fully how much depends on the kind of education that is given to the children who must become wage-earners at fourteen, and see to it that this education is of the kind and character that meet their need; when they are provided in school with light that they may see, space to move and sit comfortably, with the opportunity for cleanliness, voluntary or compulsory, every day in the year, we shall cease to have an enormous army of voters whose ignorance makes them an easy prey of the

man who makes his living, if not his fortune, by selling his country. The responsibility laid upon the men of New York to-day is great. The men who stand at the head of this municipal government for the next twenty years should be men who appreciate the value of education in the making of character; they should be men who see that only as the poorest child in our city is educated can we hope to raise the level of intelligence; who recognize the value of character in the men to whom they trust the administration of municipal affairs. If for no other reason than for the education of the children of the Greater New York, the citizens should combine to place at the head of the municipality men who will protect the public-school system from the damning effects of political control and influence; men who value education, and who will maintain high standards. New York has been a victim to the indifference and criminal negligence of her citizens. She has broken some of the bonds that controlled her schools; she has not secured perfect freedom. Shall she?

Professor Harnack and New Testament Criticism

By George E. Albrecht

PROFESSOR HARNACK is well known as the foremost scholar in early Christian history and at the same time as the ablest advocate of Ritschlianism. He is at present publishing a new work on the History of Ancient Christian Literature to the Times of Eusebius. The second volume of this monumental work, which has recently appeared, deals with the chronology of ancient Christian literature, and is therefore of greatest interest to all students of New Testament criticism. Professor Harnack does not enter upon an independent investigation of all the various problems presented by our New Testament literature, but aims at giving the results of modern critical study wherever a consensus of scholarly opinion exists. In his preface to Volume II. he states his own position with regard to the present tendency of New Testament criticism, and it is most interesting to hear this leading liberal scholar say that the most

recent criticism is undoubtedly tending back to the traditional positions of the Church. In Holtzmann's New Testament Introduction he criticises a tendency, the remaining influence of Baur's school, towards a skepticism that does not distinguish sufficiently between the probable and the improbable, and an endeavor at tracing out (*aufspüren*) all kinds of "tendencies" and at proving all kinds of extended interpolations. Professor Juelicher's work, on the other hand, he praises for delineating frankly the retrogressive movement of modern criticism, and he adds: "I do not hesitate to use the word 'retrogressive' (*rückläufig*); for we should call things by their right names, and in the criticism of the sources of primitive Christianity we are without question moving back towards tradition." The fundamental positions of the Tübingen school he declares to be generally abandoned, the critical theses of the latest Dutch school he pronounces as "simply incomprehensible"

and as "involved in manifest contradictions;" the "chronological outline in which tradition has arranged the records is correct in all its principal points, from the Pauline epistles to Irenæus, and compels the historian to look away from all hypotheses regarding the historical course of things that deny the correctness of this outline." Certainly these are words full of encouragement to every devout student of our sacred records; brave words, for which the distinguished scholar that speaks them is deserving of unstinted praise.

In endeavoring to fix the date of our various New Testament writings, Professor Harnack takes, on the whole, the position occupied by the more conservative scholars of the so-called "middle school." He believes there is only one really pseudonymous writing in our New Testament, the Second Epistle of Peter. This he dates from about 160 (150?)–175 A.D., thinking that it originated in Egypt. The First Epistle of Peter he considers to have been written by a disciple of Paul between 83 and 93 A.D., perhaps one or two decades earlier, believing that the ascriptions to Peter (i., 1, and v., 11–14) are later additions, the real author nowhere intending to appear as an Apostle. So, also, the Epistle of Jude; the author probably was some otherwise unknown Jude, who, between 100 and 130 A.D., wrote this epistle to warn the Palestinian churches against Gnostic heresies, and only later, between 150 and 180 A.D., the words "and brother of James" were added, in order to place the otherwise unknown author in the Apostolic time, clothing him with greater authority. The Epistle of James also Professor Harnack considers, in its present form, as neither a genuine nor as a strictly pseudonymous writing, but as a kaleidoscopic collection of sententious sayings gathered from Jewish, Greek, and Christian sources, gathered about 130 A.D., and ascribed towards the close of the second century to "James, a servant of God and of the Lord Jesus Christ." The long and labored argumentations by which Professor Harnack seeks to establish his position with regard to these writings show that there is at present no "consensus" of scholarship regarding them, and it may be well for students of the New Testament in humbler paths to consider the problems presented by these epistles as still unsolved. Some

of Professor Harnack's arguments are certainly far from convincing.

The Johannine question he considers on twenty-three solid pages, weighing both the external and internal proofs, coming to the tentative conclusion that our Fourth Gospel is a "Gospel of John (the Presbyter) according to John (the son of Zebedee), written not later than about 110 A.D." In the Gospel he finds no internal indication of authorship by the Apostle John, nor by an eye-witness; xix., 35, is unalterably opposed to it; and i., 14 and 18, also first Epistle i., 1f., are the expressions of a mystic. The testimony to Apostolic authorship in xxi., 24, is from the hands of some who overlooked that xxi., 20–23, presupposes the death of the disciple whom the Lord loved, but who were intent on ascribing the whole Gospel to the Apostle John. But the author stood in close relation to the Apostle, and desired to express this in his writing. Thus our fourth Gospel rests in a very real sense upon the Apostle John. Papias was acquainted with this Gospel, but leaves us in ignorance regarding its author. Irenæus and other writers from the close of the second century fully believed the Apostle John to be the author of the fourth Gospel, but this is to be accounted for by their having confounded the Apostle John with the Presbyter John, of whom Papias speaks as a person of considerable influence. Unsatisfactory as Harnack's treatment, especially of the external testimony to the Apostolic authorship of our Fourth Gospel, is, he certainly has taken a long step backward from the position taken by the former Tübingen school. The three epistles bearing the name of John, Professor Harnack ascribes to the same "presbyter," for he sees no reason for separating the second and third epistles from the first. With regard to the Apocalypse he confesses his adherence to the "critical heresy" which traces both the fourth Gospel and the Apocalypse to the same author, but with the condition that our present Book of Revelation is a Christian revision of one or more underlying Jewish apocalypses, following here, in the main, Vischer's hypothesis. The last years of Domitian's reign (93–96) he considers as the most probable date of the origin of our present Apocalypse.

Turning to the Synoptical Gospels, we

find Professor Harnack, on the whole, occupying a conservative position. Our second Gospel he considers the oldest, written by Mark, the "interpreter" of Peter, after the latter's death and before 85 A.D., most probably before the destruction of Jerusalem. Our present first Gospel rests upon the Gospel of Mark and a second source, perhaps a Gospel written by Matthew in Hebrew; it is, therefore, of later origin. On account of xxii., 7, it must have been written after the destruction of Jerusalem, but xxiv., 29, shows that it was written soon after this event, probably about 75 A.D. The Gospel of Luke likewise presupposes the destruction of Jerusalem, and, on account of the statement in its prologue, must be considered as the latest of our Synoptical Gospels. The years between 78 and 93 A.D. Professor Harnack considers as the most probable for the origin of this Gospel. Thus our three Synoptic Gospels were written before the close of the first century, and even for the Fourth Gospel our author allows the broad margin from 80 to 110 A.D. Regarding the historical value of the Book of Acts no judgment is expressed, but it is certainly not a "tendency writing." On account of all absence of reference to the destruction of Jerusalem, the book must date from a time when this event stood no longer in the forefront—about 80 A.D. The fact that the author, although acquainted with Paul's preaching, does not use any of Paul's epistles, and the "naïve" relation between Church and State depicted in Acts, forbid a date below the last years of Domitian, leaving the years 80 to 93 A.D. as the most probable. It is interesting here to note the general agreement between Professor Harnack and such a conservative scholar as Professor Sanday, who does not wish to depart far from 80 A.D.; while Professor Ramsay, in his "St. Paul the Traveler" (p. 387), places Luke's first writing in the years immediately preceding Titus's reign as sole emperor (79–81 A.D.), and the composition of the second book in the years immediately following.

Of great interest is Professor Harnack's position with regard to the Pauline epistles. These were, so to speak, the citadel of the Tübingen criticism; and here, too, the movement back to the traditional position of the Church is evident. Not only

are the four "homologoumena" of New Testament criticism freely credited to the Apostle Paul, but also the two Epistles to the Thessalonians, which are placed in 48–9 (47–8) A.D., followed by 1 Corinthians and probably Galatians in 53 (52), while 2 Corinthians is from the autumn of the same year; the Epistle to the Romans from the winter of 53–4. The Epistles to the Philippians and to Philemon, which the later Tübingen school has mostly defended against the adverse criticism of its founder, Professor Harnack also accepts as genuine, and places in the times of Paul's first captivity in Rome, 57 (56) to 59 (58). With approval he mentions the tendency of modern criticism towards acknowledging the genuineness of the Epistle to the Colossians, and thus feels naturally inclined towards granting the Church's position regarding the Epistle to the Ephesians, "as a circular-letter to churches in Asia not founded by Paul;" but, together with Juelicher, he finds difficulties in passages speaking of the Apostles in the third person (iv., 11; ii., 20; iii., 5). Thus we have nine, perhaps ten, genuine epistles from the Apostle Paul, all dating from before 59 (58) A.D.—a testimony of modern criticism of greatest importance for the history of early Christianity. The death of Paul Professor Harnack places in the days of the Neronian persecution, in the summer of 64 A.D., about the same time that Peter suffered martyrdom, also in Rome. Paul was, therefore, liberated from his imprisonment recorded in Acts, continued his missionary career, probably traveled as far as Spain, and suffered a second captivity which ended with his martyrdom. During these five years Paul wrote some letters which have not been preserved, except in a few fragments which we find embodied in the otherwise spurious Pastoral Epistles. In their present form they cannot have existed prior to about 90–110 A.D., while still later additions, or interpolations, are probable. The Epistle to the Hebrews was probably written between 65 and 95 A.D., as a letter addressed to Christians (not Jewish Christians), to strengthen and to establish them. The author perhaps was Barnabas, the addressees Christians in Rome; for the present address "to the Hebrews" cannot have been the original one.

The positions taken by Professor Har-

nack are, on the whole, reassuring to conservative students of the New Testament. As he says himself, "the time in which our ancient Christian literature, the New Testament included, was considered as a web of delusions and falsifications is past." "The oldest literature of the Church is in its main points and in most of its details true and trustworthy."

Kyoto, Japan.

Some Devices of Nature

By C. F. Holder

Even the most casual observer must be impressed with the many artifices of delicate and inoffensive animals to escape the common enemy. This is illustrated in a marked degree in the squids, from one of which comes the cuttlefish-bone of commerce. All this singular family have a chameleon-like power of changing color and adapting it to that of their surroundings; but in one, the *Cranchia*, this faculty is developed to a remarkable degree. The animal is not usually over two inches in length; the body is balloon-shaped, the head very small, and the tentacles extremely short. The body is dotted over its entire surface with little points or dots of color, and when the animal is alive it is constantly changing—now being suffused with red, fading suddenly to yellow, then purple, and an array of tints following one another in quick succession, making it a most interesting object.

That this power is used as a defense there can be but little doubt, as when the squid is swimming or poising over sandy bottom its color is white. Let the same animal now dart forward by the action of the jet of water from its siphon, and hover over a patch of weed, and the spectral form grows darker, soon merging into the prevailing tint of its environment, and disappearing from the view of a possible enemy.

In this instance and many others the disguise is not premeditated or especially designed, the result being the effect of certain colors upon the nerves which reach the color-cells, causing them to retract or expand at will.

Many of the simplest animals have remarkable devices to aid in their protection.

Thus, one of the marine worms burrows in the ground, forming a long smooth tunnel several inches into the mud. The entrance of the home is in the form of a chimney, built up of delicate pieces of coral and glued together so that a perfect piece of masonry is the result. The entrance at the top of the chimney would easily attract attention, but over this the worm arranges a door, by selecting a bit of marine weed about an inch and a half in length. This it glues to the entrance so that the tip falls over and covers it, having the appearance of being the continuation of a plant. At night this very clever builder and dissembler comes out of its den, lifts the trap-door, and glides to the surface, where it swims about, making a marvelous display, as it possesses, with others, the power of emitting a vivid light, and gleams in the water like a gem or mimic electric light. Returning, it lifts the cunningly devised door and glides in. So cleverly arranged are these doors, and so marked is the resemblance of the whole nest to a leaf, that the sharpest-eyed collector often passes them by.

The sea-anemones which line many a pool—the animal flowers of the sea—frequently cover themselves with stones and shells until they look as though a mosaic had been built upon their sides, the presence of the gorgeous, flower-like animal being unsuspected.

The instinct to disguise their homes is pronounced among certain spiders. Some form burrows, covering the hole with a trap-door which opens and shuts with a perfect adjustment. To render concealment perfect, the spider collects small plants and mosses, which he deposits upon the newly formed door until it resembles the immediate surroundings and is lost to view. When the spider ascends and pushes the trap up, the miniature forest upon it is seen to rise into the air in a manner surprising to the observer who does not suspect the cause.

Nature comes to the rescue of a multitude of animals which are practically defenseless, enabling them to assume disguises that are remarkably effective in concealing them from their enemies. This is true of the so-called pelagic animals which drift about in the gulfweed that forms the Sargasso Sea. The sargassum is supported by innumerable

bubbles, and constitutes the home of many singular creatures—all protected by some device of nature. Following a suggestion of evolution, we may imagine this weed peopled ages ago by crabs, fishes, and shells of all colors, affording sharp contrasts. Birds in flying over the weed naturally saw those which were the most conspicuous, and devoured them; the others not so noticeable escaping. This process of weeding out the animals which were especially noticeable must in ages have produced a colony of inconspicuous creatures as the result of the escape of those which resembled the weed. Be this as it may, the animals of to-day in the sargassum resemble it so closely that it requires the closest search to discover them.

The most remarkable protection is afforded some of the shell-less mollusks which crawl over the weed. They are of the exact tint of the sargassum—a delicate olive green; besides which they are covered with tentacles or barbels of flesh which make them perfect mimics of the weed. These interesting creatures cling to the fronds of the sargassum, and are, apparently, a portion of it, defying the most active enemies.

Several kinds of fish find equal protection in the weed mass; one in particular, the antennarias, a very flat fish, about three or four inches in length, which is found lying prone upon the weed so near the surface that when it raises its tail it is elevated above the water. Nature has painted this curious little creature the exact tint of the weed, often giving it a marbled color in several shades of green, so that it offers little or no contrast. To supplement this protection, the outline of the fish is apparently distorted in a remarkable way, cut up into branches and barbels, so that the impression is conveyed that plants or bits of weed are growing upon it. So perfect is this device of nature that the writer, in looking for this fish, has failed to see it at a distance of but a foot, only discovering the dissembler when it moved or raised its tail.

Myriads of crabs and their allies roam through this floating forest, all *en masque*, following closely the tint or hue of the prevailing weed. Some are dotted with white, thus imitating the white incrusting

bryozoons which cover the weed in delicate patches.

So the entire range of pelagic animals might be followed. The purple ianthina finds protection in its color on the open sea. The delicate fishes found beneath jellyfishes imitate the tentacular parts of their host in pink and white, while the fishes beneath the physalia are of the same tint of purple as the deadly tentacles.

Equally interesting, suggesting the boundless resources of nature, are the animals which decorate themselves; as the crabs, one of which, commonly called the stone-crab, is always found bearing a miniature forest upon its back, becoming in this way, to all intents and purposes, one of the stones among which it lives. That this is not an accident the writer has ascertained by cleaning the back of one of these crabs and placing it in an aquarium, where it at once manifested its uneasiness and began to redecorate its back. This was accomplished by snipping off bits of weed with the large biting claw, pressing the severed portion to the mouth, where it obtained some glutinous secretion, then raising it over the back and placing it upon the shell, where it remained, and ultimately grew. In two or three hours one of these crabs fairly covered itself with a mimic forest, and seemed gradually to disappear from view among the rocks. The hermit-crabs, especially those in deep water, often secure a disguise by permitting a sponge to cover the shell. In one instance observed by the writer the shell had disappeared entirely beneath a mass of sponge, at one side of which the claws of the crab were seen when it moved along carrying its strange burden.



If you really have a sounder religious experience than your neighbor, the way to show it is by leading a better life.—*American Friend*.

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—*Philips Brooks*.

Mother of marvels, mysterious and tender Nature, why do we not live more in thee? We are too busy, too encumbered, too much occupied, too active! The one thing needful is to throw off all one's load of cares, of preoccupation, of pedantry, and to become again young, simple, childlike, living happily and gratefully in the present hour.—*Amiel*.

Books and Authors

Two Powerful Novels¹

The present year has not been prolific in fiction of the first order. With the exception of Mrs. Steel's "On the Face of the Waters," Mr. Allen's "The Choir Invisible," and (perhaps) Mr. Du Maurier's "The Martian," it would be hard to name novels which any large body of critical readers would so class. Now, however, come forth in a single week two stories—one of English, the other of American authorship—which must be universally recognized as of prime interest. Mr. Hall Caine's "Christian" and Miss Wilkins's "Jerome" are quite unlike in subject and style, but they have this in common, that each will be read by practically the whole English-reading world of novel-lovers, for Miss Wilkins's vogue in England is as great as is Mr. Caine's popularity in America.

Mr. Caine has, it is understood, put his main work for the last three years upon this book. He tells us that he has striven to make it a thorough study of social conditions in London, and of the efforts to do good among the distressed and oppressed. He has succeeded in giving many vivid impressions of scenes of vice, poverty, and suffering, each conveyed by means of a few quick, sharp touches of realistic art. He has studied the gilded vice of the clubs, and the sordid and repellent vice of the East End. But all this Mr. Gissing and Mr. Moore and others have done as faithfully; what Mr. Caine has added is a feeling of the burning sense of shame that such things should be, of the personal responsibility of each individual for the sin, of the absolute need of real Christian brotherhood. When the author comes to describe the existing attempts to carry out this brotherhood—the settlements, clubs, sisterhoods, schools, and the like—his account is slight and incidental, and the reader does not quite feel that the aim defined in the author's note at the end has been altogether fulfilled.

It would, indeed, be strange if every side of this great subject were equally developed and the novel still remain a novel. Mr. Caine is here, as in his former works, first and foremost a student of human passion and a creator of individual characters. The play of temperament and tendency upon life always exercises his highest powers. His best creations here are not types, but persons. Even though he tells us that he means to present "types of mind and character, of creed and culture, of social effort and religious purpose," he succeeds best when he clings least closely to the text. His John Storm is not a

typical Christian, nor a typical worker among the London slums, nor a typical priest—he is just John Storm, a man of immense earnestness, eager love for mankind, strong in faith but often weak in judgment, rendered the more human because his love for Glory Quayle is ineradicable and at bottom the ruling passion of his heart. In the end the conflict within him, and the weight of others' sins constantly oppressing him, make John Storm mystically fanatical and at a supreme moment really insane. For Gloria Quayle, too, we care all the more because she is not a type, but a live, witty, brilliant Manx girl, who frankly loves the world and the vanities thereof, and does not leap with joy at the opportunity to become a missionary to lepers or a slum-worker. At heart she is pure and unselfish, and while we wonder that Mr. Caine can make her so facile in accepting the companionship of persons like Sir Robert Ure, whom she knows to be in every way base, we still feel that Glory is as true to life as if George Eliot had drawn her. So, too, with the delightful Mrs. Callender and other minor characters. In short, Mr. Caine is essentially a novelist, and it is just because his art is paramount that such a book as this has the power to set people thinking, and, we hope, to stir their blood so as to make them attack in earnest the problems which here serve as background for living actors. Of Mr. Caine's power as a writer, of his skill in handling dramatic situations, of his art in holding and raising the reader's interest, we have often spoken. As always, he is intense to the point of feverishness; and his humor is, here again as in his other novels, skillfully used as a relief to the strain of that intensity upon the reader's mind.

Miss Wilkins's "Jerome, a Poor Man" seems to us to make a very distinct and positive advance in her literary work. There has always been a little hardness in the realism of her stories of New England life. "Pembroke" and "Jane Field," as well as the many familiar short stories, are true, absolutely true. They have character, humor, originality; they have deserved all their great popularity to the full; and yet they have lacked an indefinable something. "Madelon" was an experiment, and, on the whole, an unsuccessful experiment. In "Jerome" at last we have, with all the merits of Miss Wilkins's earlier work, the indefinable something added. And it is the charm and grace of a simple, sweet love-story. Lucina is an altogether dainty and maidenly creation, as true to one New England type as is Jerome to another. The story is a slight one, and the plot is not at the end worked out with great skill, though we are sure that in this case all readers will prefer a happy and inartistic

¹ *The Christian*. By Hall Caine. D. Appleton & Co., New York. \$1.50.

Jerome, a Poor Man. By Mary E. Wilkins. Harper & Brothers, New York. \$1.50.

ending to one painful and realistic. Jerome himself is as strong a character as Miss Wilkins ever drew—sensitive, self-reliant, proud, reserved because resentful of patronage, ambitious yet ready to sacrifice a fortune rather than to break a promise. Such a boy, thrown early upon his own resources and made the responsible head of a poor family upon a run-down New England farm, presents under Miss Wilkins's skillful hand a fascinating study of character and race traits. The contrast between Jerome and Lucina is emphasized cleverly and constantly. The pictures of New England village life are as keen and photograph-like as all the author's work in this direction. It cannot be doubted that this novel will add to the author's fame, and that it will please many thousands of readers.

The "New" Psychology¹

Professor Seth has done a timely work of criticism upon some of the more significant contributions to philosophy which have come forward during the last six years. He deals with the fundamental problems of thought in an incisive and luminous way. His title is that of his opening essay, a critique of Professor Huxley's view of Nature and Man as given in his Romanes Lecture on "Evolution and Ethics." Following this is his Inaugural Lecture before the University upon "The Present Position of the Philosophical Sciences." Perhaps we shall best serve our author and our readers by dwelling mainly on his third essay, a critique of "The 'New' Psychology and Automatism."

Professor Münsterberg, of Freiburg, whose brilliant work in psychological researches at Harvard has elicited the enthusiasm of advanced students there, is the leading exponent of the views criticised by Professor Seth. Münsterberg says: "A theory of the soul does justice to the whole field of psychological phenomena if it assumes, as the only function of the soul, sensation characterized by quality, intensity, and tone of feeling; a definite group of sensations we call will." But the soul thus nominally recognized is, in Münsterberg's account, no real subject of these sensations; the sensations are all the soul there is; there is no unity of consciousness; there is complex physiological machinery, but no motor force. We are told the machinery is self-acting; but a really self-acting machine is not a machine. The motor force that Münsterberg has to find somewhere he suggests may be what Schopenhauer conceives as unitary, unconscious Will. But in his living person ideas come and go; an endless train of happenings, driven by a Schopenhauerian dynamo in the background, moves on; there is nothing but phenomena, no real spectator of

them. But this was substantially Hume's thought, as hit off in his proposed epitaph:

Within this circular Idea,
Called vulgarly a tomb,
The impressions and ideas rest,
Which constituted Hume.

"If," says Professor Seth, "in deference to a quasi-Kantian theory of Knowledge, the Self, or Subject, is apparently retained, this seeming difference from Hume is only skin-deep. For, as Münsterberg tells us twice over, 'the subject in question is entirely impersonal.'" This sheer automatism of a physiological mechanism is the sum of the new psychology; in Lange's words, accepted by its exponents, it is "psychology without a soul."

And yet, inconsequently enough, Münsterberg admits that there is an aspect of sensation to which there is no material counterpart, viz., "a tone of feeling," something emotional. Here we come on the track of reality. This tone or tinge of feeling is the experience of a living subject, and to objectify the subjective *as such* is impossible; material counterpart there can be none. Strictly speaking, what we know, as distinct from what we feel, is always objective; there is some note of foreignness in it; it "is always something different from ourselves," or at least from ourselves at the time of knowing. When we recall as an object of knowledge a past state of feeling, it is a sort of post-mortem examination. The nerve of present reality is in the activity of feeling which courses through the cognitive act as the driving power of life. Thus it is in feeling, not in knowing, that the conscious self realizes its own existence as a unity, with its own specific individuality distinguishing it from its fellows.

This, then, is the way out of the skepticism which ensues upon identifying knowing with being. The primal reality of being is not that I know, or, as Descartes put it, that I think. What I know or think may be an illusion, and the thinker, as distinguished from his physiological mechanism, may be likewise an illusion. It is rather that I am acting in the living present with an end in view, as drawn one way or another by living feeling. About this there can be no illusion.

The new psychology, however, has done much for science, as distinct from the philosophy whose office it is to pronounce upon the achievements of science. Our mental life is physiologically conditioned. These conditions have been laboriously investigated, both the normal and the abnormal. Brain functions have been localized, the phenomena of nerve-action and reaction examined in the minutest detail, with a patience that has accumulated a treasury of physiological facts. For all this Professor Seth bestows unstinted praise. His just criticism is that upon all this wealth of new material there has simply been rebuilt Hume's old theory, with a supplement from Schopenhauer. Because in all the

¹ *Man's Place in the Cosmos, and other Essays.* By Andrew Seth, M.A., LL.D., Professor of Logic and Metaphysics in the University of Edinburgh. Charles Scribner's Sons, New York. \$2.

living mechanism science discovers only actions, but no actor, it says there is no actor, no psychological reality, such as a mind, or spirit, or individual will that acts. This resurrection of a theory often slain by philosophy upon the basis of some fresh discoveries in the nervous mechanism reminds us of the Homeric fable that when Ulysses had given the ghosts of the slain heroes some fresh blood to drink, they revived enough to speak to him as of old.

The remaining essays deal with "A New Theory of the Absolute," by Mr. F. H. Bradley, of Merton College, Oxford, and "Mr. Balfour and his Critics." We have space only for the briefest reference to the latter, which will be attractive to those who have read the "Foundations of Belief" and discrepant criticisms thereon. The majority of the critics, as Professor Seth thinks, have not caught the true perspective of the argument. Mr. Balfour seems to him to have accomplished "a remarkable feat" in working from a different starting-point, and largely by a different route, but after the transcendental method of Kant, to conclusions in accord with those of Kant's idealistic successors, Hegel especially. "What distinguishes all three alike is the unwavering humanism of their point of view, as opposed to the naturalism of those who would crush the spirit of man by thrusting upon it the immensities of physical nature, of infinite space and endless time." This is also the characteristic note of Professor Seth. His contention throughout these essays is that "man as rational, and in virtue of self-conscious reason the free shaper of his own destiny, furnishes us with our only indefeasible standard of value, and our clearest light as to the nature of the divine."

rather we should say avoiding, publicity, he is yet recognized throughout the universal Church in America as a leader of religious thought. But in all his work we do not think he has either dealt with a more difficult problem, or dealt with it in a spirit at once more profound, more radical, and more re-creative, than in this volume. It is based upon an assumption of the truth of evolution as a theory of spiritual as well as of physical life. It undertakes to show that in the light of evolution the indications of science point to immortality, that death is indeed not the end but rather the beginning of life, its precursor and prophet. "Death breaks up the crust of nature, so that the germinant life may spring up and grow into the light." "We owe our human birth to death in nature."

Dr. Smyth's volume, however, really covers a wider range than its title indicates. He considers the place of suffering in a beneficently ordered universe, and considers it from the scientific as well as the philosophical and the Christian point of view. The notes and the appendix afford cumulative evidence of the wide range of scientific study which Dr. Smyth had pursued before the thought of this volume ripened and the volume itself was given to the press. And the book itself affords an admirable illustration of the reconciliation of science and religion, because its author is one of the few harbingers who give promise of the day when it will no longer be considered sufficient to say of a scientist or a philosopher, contemptuously, that he is a poet, as though vision were inconsistent with observation, as though the truest philosopher were not always a poet, and the truest scientist also a man both of imagination and of feeling.

The Place of Death in Evolution¹

Dr. Newman Smyth furnishes a striking illustration of the power of growth in the ministry, which unhappily furnishes so many illustrations of arrested development. Some of our readers will remember when he first appeared before the public, as, we believe, a Presbyterian minister in the West, under suspicion, if not under positive charges, of heresy, because he ventured to see "old faiths in a new light." He has since that time carried on a quietly successful work as pastor and preacher in one of the literary and scholarly centers of the Nation, has vivified an ancient church, which under his inspiring leadership has proved how possible it is for a wise minister to respect the spiritual conservatism of a conservative church and yet lead it steadily along in the movement of advancing thought. He has not, however, confined his ministry to his parish. His teaching has gone beyond the confines of either his city or his denomination. Never seeking,

¹ *The Place of Death in Evolution.* By Newman Smyth, D.D. Charles Scribner's Sons, New York.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending August 7. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

The Touchstone of Life, by Ella MacMahon, is a melodramatic story of a commonplace type, but more than ordinarily interesting. Its hero is an English earl's illegitimate son, who has inherited none but chivalric qualities, and whose fate it is to be perpetually in conflict with his half-brother, the heir to the title. As novel-readers—even American novel-readers—seem to like nothing better than that the number of the English nobility should be as extended in fiction as the number of the working people is in real life, there is no reason, aside from the illustrations, why this book should not be widely read. (Frederick A. Stokes Company, New York.)

Mr. S. Levett-Yeats, in his novel called *The Chevalier d'Auriac*, challenges comparison with Mr. Stanley Weyman by choosing as his subject

a period in French history upon which the latter novelist loves to dwell, and by closely following Mr. Weyman's methods of construction and of dealing with characters. We do not mean to intimate that the present author is guilty of any improper use of his model; on the contrary, we mention the fact as making more notable the really high degree of excellence this novel possesses in a field already so well occupied by another writer. The story is laid just before the assassination of Henry of Navarre; the plot is concerned with war, intrigue, and love, and is admirably handled. The historical setting is fairly good, although the author jauntily disowns any very careful study of the period, and admits having been guilty of some anachronisms. As a story of adventure, pure and simple, after the type originally seen in Dumas's "Three Musketeers," the book is worthy of high praise. (Longmans, Green & Co., New York.)

Camp and Lamp is a collection of tales, sketches, and poems by Samuel M. Baylis. Many of these deal with Canadian outdoor sports, and here we find the most interesting pages. Of the poems we cannot speak in praise. (William Drysdale & Co., Montreal.)

Mrs. Crichton's Creditor, by Mrs. Alexander (The J. B. Lippincott Company, Philadelphia), is a short, unwholesome story. A boy friend, on his return from India, becomes the unrecognized lover of the wife of a wealthy man who keeps his wife a pauper. She pawns her jewels to secure money to help an invalid sister. An invitation to the Lord Mayor's ball, to which her husband would expect her to wear all her jewels, makes discovery of what she had done seem certain. The secret lover is appealed to, lends two hundred pounds, a mere trifle to him, and the jewels are redeemed. The superficial thinker would call the book moral. It is immoral, for its teachings are false.

LITERATURE

The small volumes, clear type, and pleasing outward appearance of the new six-volume edition of *Boswell's Life of Samuel Johnson* will commend it to all readers. The first volume is just issued by the Macmillan Company, New York, who send us also in much the same form Sheridan's *School for Scandal*.

In the Track of the Bookworm, by Mr. Irving Browne, has been issued in unique and beautiful form by Mr. Elbert Hubbard, at the Roycroft Printing Shop, East Aurora, N. Y. Book-collectors and book-makers as well as book-readers will be interested in the appearance of this charming volume. Mr. Browne's "thoughts, fancies, and gentle gibes on Collecting and Collectors" ought to be appreciated by bookworms both of high and low degree; amid much whimsicality they may read of books, their size, binding, print, and paper, of illustration and book-plates, of booksellers and auctioneers, and of the arrangement and companionship of books.

RELIGIOUS AND THEOLOGICAL

A notable volume in "The Modern Reader's Bible" is *Daniel and the Minor Prophets*. (The Macmillan Company, New York.) This series is of increasing service to all Bible readers and Bible students in presenting the Sacred Scriptures in modern literary form. The Scriptures included in this volume, as Dr. Moulton says in his introduction, are "minor" only in length; for the rest, it is doubtful if any collection of miscellaneous literature has ever brought together so many writers of such surpassing interest.

Mr. H. G. Archer, organist of the First Church, Pittsburg, Pa., and the Rev. L. V. Reed, pastor of Emanuel Church, Allegheny, Pa., have edited an interesting *Psalter and Canticles*, pointed for chanting to the Gregorian psalm-tones, with a plain-song setting for the order of matins and vespers, with accompanying harmonies and tables of proper psalms. The book has been prepared for the use of evangelical Lutheran congregations. It will lead towards a better understanding of the musical treasures of the early Church; for all Christians, Lutherans or not, will probably agree that Gregorian music is genuinely devotional and elevating. In his introduction to the work the Rev. Dr. Geissinger says: "With the restoration of a pure liturgical service there has been awakened a deep desire for the restoration of a pure style of church music." We hail the appearance of this volume as being in the line of true churchly development.

SCHOOL BOOKS

A series of lectures on penmanship, profusely illustrated, designed to teach the theory and practice of penmanship to large classes, has been written and illustrated by Henry W. Ellsworth, and published by the Ellsworth Company, of New York. Just now, when vertical writing is advocated by so many experts on education, this book has peculiar interest. The author was for many years a teacher of penmanship in the public schools and in business colleges.

The American Book Company, New York, has just published a practical elementary book on Physics, by Charles L. Harrington, M.A. The book is designed for experiment, and the noting of results by the students. It is arranged to give two hours a week for a period of forty weeks. The text and experiment are based on the requirements for admission to Harvard and Columbia Universities.

A Study of English Words, by Jessie Macmillan Anderson (The American Book Company, New York), is a capital summary of important facts relating to our language. The work is adapted to young and old readers, and it is claimed to be the first effort to embody in an elementary school-book the latest discoveries of students concerning the English tongue. This "study" is a stepping-stone from grammar to

rhetoric. Its plan is simple, and this simplicity ought to result in a correspondingly clear discrimination among its readers in the use of words.

Literary Notes

—A new biography of Charles Dickens is announced. It is being prepared by Mr. George Gissing.

—"Munsey's Magazine" is to appear in England, and it is said that there will be fifty pages devoted entirely to English matter in the foreign edition.

—The interesting announcement is made that Captain Mahan will write a summary of naval history for the use of schools and colleges. It will be a welcome volume.

—Another fragment of the celebrated Parian Chronicle has been found at Paros. The fragment includes the period of Alexander and the Diadochi, 336 to 299 B.C., with a chronology of those years.

—The last book published by the novelist Herr Paul Heyse is a collection of short stories entitled "Das Räthsel des Lebens und andere Novellen"—analyses of those pitiable persons who possess the desire but not the will to succeed.

—Mr. S. R. Crockett, he of the "Stickit Minister," is a Scotch giant, six feet five inches tall. He is a great user of the typewriter; he writes himself, and is said to turn out fifteen thousand words a day. It is rumored that his new story, now on the stocks, is to be largely autobiographical.

—The publishers of "Congregationalists in America," which was reviewed in our last issue, call our attention to the fact that certain errors pointed out by The Outlook are corrected on page xxxi. of the book. Its price is \$2. (Congregational and Sunday-School Publishing Company, Boston.)

—The granite cross, over thirty feet high, which has been reared on the summit of Freshwater Down, Isle of Wight, to the memory of Tennyson, was unveiled on August 6 by the Dean of Westminster. The Archbishop of Canterbury offered a prayer. The cost of the memorial was met with a fund subscribed by English and American friends and admirers of Lord Tennyson.

—A dispatch to the London "Daily Mail" from Vienna reports that the Bulgarian poet, M. Constantinooff, has been assassinated. It appears that he was making a political tour with his friend Dr. Takeff, who is a strong opponent of the present Cabinet and of the Government of Prince Ferdinand. According to the dispatch, the Bulgarian authorities gave orders for the assassination of Takeff, and the miscreants who

were hired to carry out the instructions mistook the poet for their intended victim.

—Mr. Gladstone has sent the following acknowledgment of the receipt of a copy of General James Grant Wilson's "General Grant" in Appletons' Great Commander Series: "I thank you for the welcome gift of your most interesting life of General Grant. America is a happy country if she can produce even a few men worthy to be named as approaching to the excellence of Washington." The reference is to a comparison drawn by the author between Grant and Washington.

—The other day "Anthony Hope" (Mr. Anthony Hope Hawkins) was asked if he would write a book about his impressions of America after his coming visit. He replied: "I shall be there too long to write my impressions. I understand that no traveler ever writes a book who stays in a country more than a week, and I shall be in America three months at least." Mr. Hawkins has already left for the United States, and while here will be Major Pond's captive, his "own particular 'prisoner of Zenda.'"

—In a recent number of "Harper's Weekly" Mr. Howells uses this forceful language concerning Byron:

His birth, his place, his experience, bred in him a youthful egotism which he never could put from him in his relations with others. Hewas not a judge of men or books, and his rash and coarse estimate of Keats was of the same quality as his estimate of Hunt. The texture of his strenuous mind was loose and rough; his work, except in rare and fortunate moments, had defects such as mark that of no other eminent poet; in his most magnificent passages he had touches of astonishing cheapness; he wore stage jewelry over his cloth of gold. But he had bursts of true feeling amid his tawdriest declamation, and he gave proofs of real thinking in conditions which were alien even to any appearance of thinking.

Books Received

For the week ending August 6

- AMERICAN BOOK CO., NEW YORK
Harrington, Charles L., M.A. Physics for Grammar Schools. 50 cts.
Anderson, Jessie Macmillan. A Study of English Words. 40 cts.
THE CHRISTIAN LITERATURE CO., NEW YORK
The Psalter and Canticles, Pointed for Chanting to the Gregorian Psalm Tones, for the use of Evangelical Lutheran Congregations. Edited by Harry G. Archer and the Rev. Luther D. Reed. \$1.25.
WM. DRYSDALE & CO., MONTREAL
Baylis, Samuel Matthewson. Camp and Lamp. \$1.25.
THE ELLSWORTH CO., NEW YORK
Ellsworth, Henry W. Illustrated Lessons and Lectures on Penmanship.
J. B. LIPPINCOTT CO., PHILADELPHIA
Alexander, Mrs. Mrs. Crichton's Creditor. 75 cts.
LONGMANS, GREEN & CO., NEW YORK
Yeats, S. Levett. The Chevalier d'Auriac. \$1.25.
THE MACMILLAN CO., NEW YORK
Moulton, Richard G., Edited by. Daniel and the Minor Prophets. (The Modern Reader's Bible) 50 cts.
Boswell, James. The Life of Samuel Johnson. Vol. I. 50 cts.
Sheridan, Richard Brinsley. (Edited by G. A. Aitken.) The School for Scandal.
FREDERICK A. STOKES CO., NEW YORK
MacMahon, Ella. The Touchstone of Life, 75 cts.

The Religious World

A Great Service in St. Paul's

[Editorial Correspondence]

The great Cathedral which stands in the heart of the busiest city in the world has seen many impressive services, but none more beautiful in its way or more significant than that which marked the close of the Lambeth Conference. It fell on the morning of the first Monday of August—the holiday *par éminence* of the London workers in every trade and profession. On any one of the four Bank Holidays London wears a festive aspect; but on the midsummer holiday its vast population streams into the country through a hundred avenues of egress. On this August day the sky was clear and soft, and the streets were crowded with people with thin faces set toward the parks and the suburbs. The dome of St. Paul's, which dominates the city from so many points of view, rose against the blue heaven with that spacious lightness which makes it one of the great achievements of architecture.

Under its noble arch, flooded with sunlight, a vast congregation assembled before two o'clock; although there was room to spare in the immensity of that interior. At two o'clock the first notes of the organ made one aware that the hand of Sir George Martin was on the keys, and that the musical resources of the great choir would be fully disclosed. If one cared for nothing else, the handling of the organ at the Abbey by Dr. Bridge, at the Temple Church by Dr. Gilbert, and at St. Paul's by Sir George Martin would amply repay the music-loving American for the discomforts of the Northern Atlantic. It is doubtful if church music is heard anywhere, outside the Roman Church, to better advantage than in St. Paul's. Westminster Abbey has a peculiar quality which imparts such depth and richness of tone that the great structure becomes for the time being a part of the organ itself; but at St. Paul's the size of the choir gives the singing a volume not to be matched elsewhere—a volume which floods the cathedral with a cadenced sea of sound.

To the sound of the organ the choir advanced up the aisle, singing as a processional:

Blessed city, heavenly Salem,
Vision dear of peace and love,
Who of living stones are builded
In the height of heaven above,
And, with angel hosts encircled,
As a bride dost earthward move.

After the choir came the members of the Cathedral chapter; then representatives of the two Houses of Convocation; then the long line of Bishops, nearly two hundred in number, English, American, and Colonial; the American Bishops easily distinguished by their black robes amid the scarlet robes of the English Bishops. The

long procession, brilliant with college hoods, moved slowly towards the choir, the congregation standing many minutes before the Archbishop of Canterbury, with the Archbishop of York on his right and the Bishop of London on his left, passed to their places between the ranks of assembled Bishops.

The choir of St. Paul's was certainly never more splendid than at this moment, when its rich decoration was supplemented by the great throng of clergy in white and scarlet in the stalls. The Communion was celebrated by the Archbishop of Canterbury, Bishop Whipple, of Minnesota, and the Bishop of London. The venerable and benignant face of Bishop Whipple, upon which the devotion of a long and noble life has left its record, fitly represented, in that historic place and moment, the trials and aspirations of the great new world beyond the sea. The service was impressively simple and dignified, utterly devoid of that over-elaboration of ritual which in more pretentious places often belittles the majesty of the great truths which it strives to symbolize; but it had, for that very reason, a touch of splendor. The scene when the Archbishops of England, Ireland, Ontario, and Rupert's Land, with the Metropolitans, stood before the beautiful altar, the sunlight striking down on their scarlet robes, will not be forgotten by those who saw it.

The sermon by the Archbishop of Canterbury was notably simple, direct, and spiritual. As Dr. Temple stood in the pulpit facing a congregation of Bishops in the choir, and a vaster congregation in the nave, the mind went back to the old days when "Essays and Reviews" first saw the light, and a mighty tumult arose about the contributors to that much-discussed volume. On this day, in the splendor of the great Metropolitan Cathedral, with Bishops from the whole English-speaking world before him, one of the most violently abused of those writers was speaking as the ecclesiastical head of the English Church! There was a sermon in that simple fact—a sermon preached in every generation, mainly to the clergy, but which a certain type of clergyman seems never able to understand.

Dr. Temple is not an agreeable speaker; his voice is powerful, but harsh and unmusical; his manner is forcible, but awkward. He is an old man and almost blind, but he speaks with authority, energy, and earnestness. There is no sign of failing power in him. The sermon might be spoken in any place of worship, so direct, simple, and Scriptural is it. Its closing words will be read with especial interest:

My brothers, we have lately come together and we are about to part. We have come together with the desire to do our Master's service better. We have been thinking of that service; we have been consulting how best we may go on in the path that he has tracked out before us;

and, now that we have done our work as well as it is in the power of feeble beings like ourselves to do it, we are to part. What is it above all else that shall hold our hearts together? What is it that shall still make us feel, though parted by broad seas and vast extents of land, though our chance of hearing each other's voices is far away, our seeing each other's faces is no longer possible, and the intercourse between us is but a faint shadow of that which has penetrated our hearts and souls during the last month—what is it that shall still hold us together? Will it not be that we shall endeavor to abide in Christ, and we know that he will abide in us? Will it not be that every man, when he thinks of any other, will feel "he, too, is following the Master whom I am endeavoring to follow; he, too, is endeavoring to live in that Lord to whom I endeavor to give my life; he, too, though far away, is under the dominion of that great thought that the Christian everywhere abides in Christ, and Christ abides in him." When we think of each other in our separation, when we are endeavoring to do the duty that the Lord has given us to do, shall it not encourage us to remember always that there were so many of us gathered together to speak of the things of Heaven and of the service of the Lord? There were so many gathered together, they have gone away, and we are scattered over the face of the earth, but the one spirit remains within their hearts and ours. We shall find a unity with them in the endeavor to abide in Christ, and they, we know, will find a unity with us in the endeavor to abide in Christ. All of us alike should feel through our hearts and souls that Christ abides in us, that we are not working alone, that we have many and many a brother scattered far and wide whose heart is with us still, and each one will feel the support of all the rest, and each one will pray for the Lord's abundant blessing on all those with whom he once joined in solemn conference. It is with this thought that I would desire to break up the assembly of Bishops of all our Communion; with this thought we go away pledged to endeavor to abide in Christ, certain of the great principle that Christ will abide in us.

At the close of the service Sir George Martin's magnificent Jubilee Te Deum was sung with a beauty of phrasing and a richness of tone quite beyond praise. The composition has a striking breadth of treatment, with passages of rare lyrical sweetness. This was for many present the climax of the ceremonial. The great church was streaming with light, dusky splendor hid itself in the dome, the choir was radiant with color and the great hymn rose and fell through the long reaches of the Cathedral like a jubilant sea of worshipful sound. There were many, doubtless, to whom in that moment there came also a vision of that reunion of Christendom which shall bring the ends of the earth into the fellowship of one worship and one service. H. W. M.

London.

Shall the Missions be Crippled?

In common with other religious and philanthropic agencies, the American Board has been seriously hampered in its work by the falling off of funds consequent on the long-prevailing business depression. A point has now been reached where relief must be had at once unless actual disaster is to befall missionary endeavor in foreign lands. The Prudential Committee has accordingly issued an appeal of great urgency. This appeal says:

The gradual falling off in receipts for the first nine months of the year has been a keen disappointment, but

the uplift in June gave the hope of a turn in the tide. Instead of the continued increase, the donations from churches and individuals for July are nearly \$17,000 less than in July 1896, thus creating a total loss of about \$65,000. Every effort has been made during the year, even to crippling of the missions, to reduce expenditures to the probable income. The Committee could not have anticipated such a decrease in revenue as it is now compelled to face. Unless help comes at once the result must be a burdensome debt at home, as well as a further crippling of the work abroad.

The Spirit of God is working marvelously in many of our missions, but the financial supplies are not forthcoming. The churches, upon which responsibility rests, must know the facts. The situation calls for prayer and deep heart-searching on the part of the constituency of the Board. In the few remaining days there is time to change apparent disaster into inspiring success. Remittances received by September 6 will be entered into the accounts of this fiscal year.

It thus appears that, with opportunities constantly widening in scope; with results commensurate with the hopes of all; with a splendid corps of workers eager to extend these results—with all this on the one hand, on the other there exists a pitiful pressure of debt and insufficient funds, which has already crippled missionary extension, and must still further cripple it in the future. Our readers have often responded to such appeal in the past; there is now a pressing necessity for immediate and generous help.

The Isles of Shoals Conference

From time to time during recent years individual members of the New England Congregational churches, Trinitarian and Unitarian, which were sundered in the early years of this century, have given expression to their desire that the schism might be healed—a desire not attended with much expectation. Of rather more significance than any previous expressions of this sort is the specially arranged Conference recently held at the Isles of Shoals, where Drs. Moxom and W. E. Barton spoke for the Trinitarian Congregationalists, and the Rev. Messrs. Batchelor and Chaney for the Unitarians. The addresses of all these brethren dwelt mainly on their common heritage and mutual agreement in the principles and traditions of Congregationalism. On the Unitarian side there was a frank admission that "our present differences are chiefly manifest in our thought and speech about Jesus." With this, however, it was claimed that "while our creeds differ, we are united by the essentials of faith, divided by the non-essentials. It is time for us to see how far we can work together in educational, philanthropic, social, and political lines." On the Trinitarian side this was cordially assented to, without endeavor to state or to attenuate the admitted differences. The utmost length of expression on this side was reached in a letter read from Dr. Munger, as follows: "I sympathize with the objects of your Conference, and rejoice in everything that brings our two bodies into closer relations. I feel sure that reunion will come in time. It will not come at once, but time and change of opinion on each

side, and charity, will bring it about. It will not be by capitulation, nor can it be effected by management; it will come by development, and because we have grown toward each other." The inaugural address of the late Professor Stearns at Bangor Seminary, some fifteen years ago, in its fraternal reference to the history of the Unitarian churches since the schism, marked a distinct turning-point in the attitude of the two bodies. Since then their former polemic attitude has been exchanged for a better mutual understanding in a conciliatory spirit. The issue of this tendency, now more strongly marked than ever, is still uncertain, but is still hopeful.

Good News from China

Advices received at Washington lately from Mr. Denby, the United States Minister to China, announce that recent demands of the United States upon the Chinese Government are about to be complied with, and that hereafter American missionaries can enter into China with assurance of protection. Mr. Denby, the dispatches say, acting under instructions from his Government, has communicated to the Tsung-Li-Yamen a demand that this decree be issued, and that Chinese officials hereafter be punished when they fail to protect the Americans. The Minister demanded that missionaries have the privilege of going as far into China as they wish; that they may be privileged to purchase lands, which privilege has been heretofore refused them, and that the Governors of provinces be not only removed, but adequately punished, for any disturbance against the missionaries in their territory. China has answered previous demands of the United States for punishment to the officials when missionary property has been damaged by simply removing them and sometimes paying a money indemnity. Assistant Secretary Adey, of the department, is reported to have said that he believes the decree will soon be issued, and that in future all missionaries will be comparatively safe even in the remote regions of the Chinese Empire.

Death of Bishop How

The Rt. Rev. William Walsham How, D.D., Bishop of Wakefield, who has just died, was not only a popular English prelate, but was the author of well-liked theological and devotional books. Among them are: "Plain Words," four series; "Practical Sermons," "Lent Lectures on Psalm LI," "Daily Family Prayer for Churchmen," "Pastor in Parochia," "Plain Words to Children," "The Parish Priest," "Cambridge Pastoral Lectures," "Words of Good Cheer," and "Poems;" also a "Commentary on the Four Gospels" and "Holy Communion." Dr. How's greatest claim on posterity, however, is his excellence as a hymnologist. Few hymns express more simply and directly the united voice of Christendom than "O Jesus, Thou Art Standing,"

or "For All the Saints who from their Labors Rest." Dr. How's latest work was his Jubilee Hymn, written at the Queen's request and set to music by Sir Arthur Sullivan. One verse of this hymn was printed in *The Outlook* for June 26.

A Catholic Parish House

Last Sunday afternoon a most interesting dedicatory ceremony took place in Brooklyn. The day commemorated the fifty-third anniversary of the ordination of the Rev. Sylvester Malone, the rector of the Church of St. Peter and St. Paul (R. C.), and was honored by a wealthy parishioner by the laying of the corner-stone of a parish house that will cost \$450,000. This is the first building of the kind to be erected in Brooklyn as an adjunct to the church work of a Roman Catholic parish. Father Malone, who has identified himself with the city in which he has spent so many years of his life, has felt the need of such a building to meet the new methods of church work, especially among the young. The building will be perfect of its kind. Baths, swimming-pool, library, classrooms, rooms for the meetings of the religious societies connected with the parish, and a large audience-room capable of seating one thousand persons, are provided for in the plans. The building will be fireproof. It will be known as the Henry McCadden Memorial.

Notes

The International Council of Congregationalists for 1899 is to be held in Boston, and a sub-committee on programme, of which the Rev. George A. Gordon, D.D., is chairman, has been appointed. An outline of subjects for discussion has been prepared, and they will include modern theology and sociology, with various Congregational problems.

Dr. Edwin A. Abbott, of London, whose recent book, "The Spirit on the Waters," while representing Christianity as non-miraculous, inculcates the worship of Christ as a true worship of God the Father, writes to an American friend that he holds the power of Christianity to be "grounded in the personality of Christ." Those have misunderstood him, he says, who represent him as ascribing it "mainly to Christ's works of healing for sufferers and words of peace for sinners."

James Crawford Embry, Bishop of the African Methodist Episcopal Church in South Carolina, died in Philadelphia on August 11, at the age of sixty-three. From 1862 until the fall of Vicksburg Mr. Embry served on a supply-boat, carrying provisions for the army under General Grant. In August, 1863, he entered the ministry, and in 1876 was elected by the General Conference, Secretary of Education. In 1878 he was appointed Secretary of Finance and Treasurer of the Church Fund. He came to Philadelphia in 1884, and in last May was elected Bishop of the South Carolina District.

All students intending to enter Oberlin College or Academy this fall are cordially invited to avail themselves of the means provided by the College Young Men's Christian Association for making acquaintances and getting settled. The trains will be met by committees of students, from all the classes of college and academy, anxious to guide the newcomers, to introduce them to classmates, and to assist them in the search for lodgings and boarding-houses. A complete boarding-house register will be found at the college chapel, presided over by a corps of guides. Men are invited to go thither at once from the train, and to make it their headquarters till they become settled.

Correspondence

Religion and Science

To the Editors of The Outlook:

In the current number of *The Outlook* is an article by Mr. Alfred C. Lane, entitled "Religion among Men of Science," which in its closing paragraph declares: "A warfare between theology and science never has existed nor will exist." For one, I cannot understand in what manner Mr. Lane arrives at such a conclusion. Some four hundred years ago science said the earth was round and that it revolved. Theology denied this and proved to its own satisfaction from the Bible that the assertions of science were impossible. So grand a man as Luther said that "the question was a test between religion and science, and if science was correct, religion would be lost." Science demonstrated the correctness of its theories—theology was defeated, but religion survived.

When Sir Isaac Newton announced his theory of the attraction of gravitation, men who were early to accept it were called "gravitationists" in much the same spirit in which theology has called the adherents of Mr. Darwin "evolutionists." Gravitation was established, and theology again defeated. To-day Darwin and Haeckel are believed in by all advanced students and thinkers. Theology denied and protested at first, and now only half accepts evolution.

There have been many conflicts between theology and science. If Mr. Lane would say there is no warfare between religion and science, I could agree with him. Theology is very fond of confounding itself with religion, but to my mind there is a very important distinction.

J. S. H.

The Sparrow Question Again

To the Editors of The Outlook:

No man should apologize for a truth as hyper-criticism, and I am grateful to Mr. Puddefoot for his note anent my "Wild Life in Town," because he states what are facts from his point of view. The service of the English sparrow in ridding our trees of cankerworms is conceded, but the cankerworm has left our trees to be the prey of other caterpillars less nasty though more destructive. Some of our trees in Brooklyn have been nearly stripped by these pests, and last fall I saw a horse-chestnut recovering itself, and not only putting out fresh leaves, but a fresh crop of blossoms. Of course it was too late in the year for the tree to ripen its fruit. As to the driving away of native birds by the sparrows, has Mr. Puddefoot never seen the little scamps tearing his food from the mouth of a robin? Well, I have. And no robin can stand that sort of thing. The sparrow is gaminivorous; he lives on crumbs and droppings; therefore he lets most of the in-

sects alone. We have sparrows by the thousand in our neighborhood, yet the only way I can bring the plants to flower in my yard is to go out with a hardened heart and crush the myriad grubs and worms that are preying upon them. If report is true, the sparrows have completely stripped some of the Western wheat-fields.

CHARLES M. SKINNER.

Brooklyn, N. Y.

A Scandalous Appointment

A Minnesota correspondent protests against our praise of President McKinley's record as a Civil Service Reformer, and among other things directs our attention to the character of the Minneapolis politician appointed to the important position of Consul-General at Shanghai. The evidence presented is so conclusive that we are compelled to pronounce the appointment unfit. The charges of financial irregularities brought against the appointee have not been judicially passed upon, but the following extract from the Minneapolis "Times" (Independent Republican) leaves no doubt as to the character of the man to whom our missionaries must look as the official representative of their Government:

John Goodnow and his mistress, the Gordon woman, left yesterday for Shanghai. It is understood that they will stop at Tacoma long enough to be married, and then continue their journey to the important diplomatic post to which Goodnow has been appointed. . . . The objections to Goodnow were not based upon any current gossip, nor upon the testimony of his enemies, but upon the findings of Judge Russell, of the District Court of Hennepin County, before whom the Goodnow suit was tried. The Judge found as facts that John Goodnow and Flora E. Powers were married at Milwaukee, July 9, 1893; that Goodnow had maintained an adulterous connection with the Gordon woman between April 17, 1896, and the commencement of the divorce action; that the "allegations of the plaintiff (Goodnow's wife) alleging and charging the defendant (Goodnow) are found to be true, as alleged in said complaint. That the allegations of the defendant (Goodnow) charging the plaintiff with divers acts of adultery are each and all of them found to be untrue." The conclusions of law were: "That the plaintiff is entitled to the judgment and decree of the court forever and absolutely dissolving the bonds of matrimony existing between her and said defendant, and that she be allowed to resume her former name. That the defendant is not entitled to any relief in this action, and that his cross bill be dismissed. Let judgment be entered accordingly."

The article above quoted closes by pointing out that President McKinley was fully informed, by letters, petitions, and personal statements to him, of all the facts in this case.—THE EDITORS.

In memory of her husband, Mrs. Alfred Corning Clark is about to spend fully half a million dollars in erecting and maintaining a model kindergarten in a crowded tenement district in New York City. It is to be at the corner of Cannon and Rivington Streets. The kindergarten will

have the additional and novel attraction of a roof garden, a welcome breathing-spot indeed on the hot summer evenings. The New York Kindergarten Association will take charge of the school. It is said that the new building will be ready for occupancy by next summer.

Notes and Queries

NOTE TO CORRESPONDENTS.—It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

Some months ago the idea was suggested of applying the principles contained in Christ's parables in the work of legislation in municipal and national governments. I have to some extent made a study of it. . . . In Luke xvi., 9, he says, "Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into eternal tabernacles." This is specially applicable to those who have wealth. It states that the best use that can be made of wealth consists in making friends. What kind of friends? Evidently powerful friends, because it is stated that they can secure for you an eternal home. Is not that selfishness? Yes, in a large way. It is the selfishness of the kingdom of heaven, which consists in securing blessings by blessing others. But who is the friend above all others who can receive people "into eternal tabernacles"? It is Christ, for "he shall judge the quick and the dead," and he said to his followers, "I go to prepare a place for you." But how can my wealth serve Jesus Christ? By helping his brethren. He says, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." But does this exhortation apply to private charity alone? By no means. It puts upon every one who has a vote, or anything else that he can give, the responsibility of discovering and practicing every means by which he can help his brethren—the children of God—whether those means are private charity, or municipal or national influence or service. H. J. S.

This needs some correction. 1. Jesus's saying was addressed to disciples who were poor. It applies to men of little wealth as well as great. 2. It is not the power of friends thus won to do us good hereafter that Jesus teaches, but rather the blessedness of being welcomed by them at our entrance into the future home. 3. Self-love is of two kinds, right and wrong. The duty of loving one's neighbor as one's self implies that right self-love is the standard of right neighborly love. Right self-love is the love of the true self, which is a social self, and seeks the neighbor's good as one with its own. Selfishness, on the other hand, denotes only a wrong self-love, wrong because its idea of self as isolated from other selves, with contrary interests to theirs, is both false and wrong.

In your reply to "C. M.," July 31, you reiterate a previously expressed opinion that Paul and his fellow-Apostles were mistaken in supposing that the resurrection and second coming of Christ would occur in their own generation. Do you think that Jesus also was thus mistaken? Was not this expectation of the Apostles based solely upon his words, such as—"Verily I say unto you, There be some standing here which shall not taste

of death till they see the Son of man coming in his kingdom"? I am in a dilemma. To suppose that Jesus taught that which he did not believe would make him insincere; to suppose him to have been mistaken would make him unreliable. Can you help me?

N. W. R.

For full answer to this question, and a series of others, the answer to any one of which calls out fresh interrogations till the whole ground has been covered, we refer you, as we have frequently referred others, to a book in which you will find all the New Testament utterances on the subject compactly and clearly discussed, viz., "Beyond the Shadow" (Thomas Whittaker, Bible House, New York. \$1.25). We certainly do not believe that Jesus was either mistaken or insincere. Allegations of that sort connected with this subject have been refuted in an article in the June number of the "New World," "Jesus the Ideal Man" (Houghton, Mifflin & Co., Boston). But we believe that the disciples of Jesus were mistaken, and that by his "coming" he meant something more spiritual than the Jewish apocalyptic fancies with which their minds were prepossessed, and which still survive in popular notions of the "second advent."

Is the unconscious conversion of childhood the highest form of conversion, giving richer results than the catastrophic forms of later life? Does the denial of this involve the moral fallacy of doing evil that good may come? What light do ethics and history shed on the question? J. G. M.

What is normal to an unperverted nature is certainly preferable to what is corrective to a perverted nature. It is always better to start right than to start wrong. For the development of the idea that catastrophic beginnings of holy life will in time give place to evolutionary beginnings of it in infancy, see Dr. Bushnell's classic work, "Christian Nurture." See also "In Memoriam," LIII.

Kindly answer the question whether in this age we, the people of the United States, are tending towards Unitarianism or Catholicism. E. T. B.

Statistics show that Protestant church-membership is increasing faster than the Roman Catholic. Also that the membership of orthodox churches is increasing faster than that of Unitarian. At the same time, some Unitarian beliefs of one kind and another have gained more or less hold in the orthodox churches, and Unitarian thought has decidedly modified orthodox theology during the present century.

Your correspondent "Querist" can find a clear and concise account of Catholic mission work in Japan from the year 1549, when St. Francis Xavier founded in that country the church which no persecutions ever extinguished, through 1894, in the Rev. Dr. Casartelli's pamphlet, "The Catholic Church in Japan." This book is published by the Catholic Truth Society of England, but can be procured from the Catholic Book Exchange, 120 West Sixtieth Street, New York. Its price, including postage, is eight cents. S. T. S.

If "F." desires a work which will give "account of gods or heroes of Assyria, Greece, and Egypt, etc.," he will find much exceedingly valuable information in

"The Two Babylons," by the Rev. Alexander Hyslop, published by S. W. Partridge & Co., London.

C. C. B.

Where can I find this quotation?

"So I live, you see,
Pass through the world, try, prove, reject, prefer;
Still struggling to perfect my warfare,
Happy that I can be crossed and thwarted as a man."

It sounds like Browning, but I fail to find it in the "Browning Phrase-Book." E. W.

If "W. R." will send her address to (Miss) Annie E. Potter, Greenfield, Mass., she will copy the poem asked for in *The Outlook* of July 31, and send the same to her. The author is M. G. Brainard.

Have any of your subscribers either of the books "My Boyhood Days" or "The Glorious Fourth in Boston" which they are willing to sell? M. R. B.,
Avalon, Pa.

I think your correspondent "A. W. P." will find the lines quoted in one of the later poems of Shelley.

J. R.

About People

—Booker T. Washington, Principal of the Tuskegee Normal and Industrial Institute, Tuskegee, Alabama, and Miss Maria Baldwin, the colored principal of the Agassiz School in Cambridge, Mass., were recently elected honorary members of the Brooklyn Institute of Arts and Sciences.

—The New York "Evening Post" quotes a Ruskin story as told by Sir Arthur Arnold:

In the course of a lecture on architecture and art Ruskin took a piece of chalk and drew some vine leaves for the capital of a column, remarking: "A man who cannot draw like that, at all events, should not think of being an architect." This was somewhat of a damper to Sir Arthur, but a lady who was present, wishing to bring herself under Ruskin's notice, thereupon asked him how long it would take her to paint a plum like one of William Hunt's. Mr. Ruskin's reply was memorable: "About eight hours a day for forty years, madam."

—Mr. Turley, the new United States Senator from Tennessee, is a small man of dark complexion—indeed, he is almost as dark-skinned as an Italian. He is about fifty-four years old, but looks twenty years younger. He enjoys the distinction of being the first man in this country to file a petition in court praying for the appointment of a receiver for a municipality. The receiver was appointed and took charge of the city of Memphis.

—The late James Rood Doolittle was one of the nineteen United States Senators who voted "Not guilty" at the impeachment trial of Andrew Johnson. It may be remembered that the vote stood: Guilty, 35; Not guilty, 19. The proceedings failed by one vote, a two-thirds vote being necessary to convict. During the war Mr. Doolittle's attitude was in general that of the Democrats of the agricultural North, who were compelled to choose between standing for slavery and joining the Abolitionists. He was a member of the so-called Committee of Thirteen, appointed in 1860 to arrange for some mode of

cconciliation with the Southern States. Other prominent members of that Committee were Seward, Douglas, Jefferson Davis, and Robert Toombs.

—Mr. Edward Marsden, a full-blooded Eskimo from Alaska, is among the students in the summer law school of the University of Michigan. He has the typical features and build of an Eskimo. At an early age he was converted to Christianity. He was graduated at the Sitka Industrial School. For three years he served as a steamboat hand on the North Pacific, and from this service saved enough money to come to the United States and obtain a professional education. He will use his knowledge of law to help improve the economic conditions of his race.

—In an English magazine Dean Farrar tells some anecdotes of the late Archbishop Tait and Charles Kingsley. The Archbishop's instructions to his chaplain in regard to answering the letters of foolish correspondents were usually couched in the words: "Tell him he is an ass—but say so kindly." Kingsley confided to a friend his feelings about preaching in Westminster Abbey, and said, with a slight stammer: "Whenever I walk up to the pulpit in the Abbey I wish myself d-d-dead; and whenever I walk back I wish myself more d-d-d-dead."

—Mr. Gladstone is not the only young-old man in the world. On his way to the baths of Monte Catini the other day, the great composer Signor Verdi stopped over in Milan and went to an evening party given in his honor by his publisher, Signor Ricordi. The distinguished guest sang there with Madame Stolz the love-duet from "Otello," imitating the poses and mannerisms of Signor Tamagno, the celebrated tenor. Madame Stolz was the original "Ai'a." It is announced that several opera-houses in Italy will celebrate the composer's eighty-fifth birthday (October 13) by a performance of his first work, "Il Conte di Bonifacio."

—"Up two flights of stairs, at No. 14 Bedford Street, past the door leading to the Noonday Rest, an organization for workingwomen and one of the many institutions that owe their existence to him," says the Boston "Transcript," "is the down-town office where the Rev. Dr. Edward Everett Hale attends to innumerable matters that come to his attention. It is the central office of the Lend-a-Hand Clubs, now the Ten Times One Corporation—a light, pleasant apartment, lacking, it is true, the window views that made the old offices in Hamilton Place so attractive, but having many advantages that were wanting in the former place. There is plenty of room for the desks at which the assistants do their work, and for the numberless visitors who call on every imaginable errand, merely to get a peep at the author of 'The Man Without a Country,' and, incidentally, to ask for an autograph, perhaps."

For the Little People



Family Cares

By Edgar Wade Abbot

(A Recitation for a Small Girl)

I am just as tired as I can be!

To wash and iron and sweep and bake
And care for six in the family
Is enough to do; for goodness' sake!

There's Isabel Maud, she's eight weeks old,
I don't know what *she's* crying about!
But there! it isn't worth while to scold;
She's getting her teeth, I have no doubt.

Algernon Alfred! you just sit still!
That boy is so full of fits and jumps!
But then he has really been quite ill
With a sort of intermittent mumps.

They've all had the measles and whooping-cough!
And Sarah Eliza, the blue-eyed one,
She pulled Seraphina's leg right off!
And told me she did it "just for fun!"

That Seraphina's a dreadful care!
She's falled herself out of her carriage twice,
And broken two heads. It's hard to bear,
When you try to keep your children nice.

Angelica's had the scarlet croup,
And half of her sawdust came right out;
I'm feeding her cracker and water soup,
And I'm sure she'll soon be strong and stout.

Childrens is worries, but still I guess
They're kind of comforts, when all is said.
Come, darlings, it's time now to undress
And each one go to your little bed.

Felix, the Fox-Terrier

By Ernest Ingersoll

I have been reading the story of a dear, brave little dog whose name was Felix, which means "happy." He was a young fox-terrier taken into wild East Africa by Mr. William Chanler, the American explorer. One of his earlier lessons in jungle life was an encounter with apes. The expedition was marching along, Mr. Chanler and Felix in advance, as usual, when a company of ugly, dog-faced baboons was heard barking in the thickets, and Felix and two puppies in his care were interested at once. It was something new, and they dashed off at once to investigate and conquer it. But the nearer they got to the shaggy old fellows, who calmly waited for them, the less they liked it; and after barking at a safe distance they turned tail and came back! But Felix was not always as cautious as this.

One day the men saw several hippopotamuses in a pool, and prepared to shoot some of them for food. "In a short time," writes Mr. Chanler in his interesting book, "we killed five. Knowing the courageous nature of Felix, the fox-terrier, we had tied him to a tree while engaged in shooting; but in some manner he managed to escape from his bonds, and plunged into the river in the midst of the wounded hippopotamuses. He swam from one to the other, barking all the time. Now and again the swift current dashed him against the rocks, and his barks were drowned by the roar of the stream; but he invariably reappeared, and continued as before. On one occasion Felix pursued a wounded bull hippopotamus until near the shore, where the water was shallower, and the beast stood at bay. Felix leaped upon his back and barked pæans of victory, much to the discomfort of the wounded animal."

Another morning Mr. Chanler, at the head of the line of porters, surprised a fine large red antelope, the waterbuck, and planted a bullet in its hip, but did not disable it. Instantly Felix and his two pupils bounded after the fleeing animal in full cry, and not only chased it into the river, but swam after it to the opposite shore, where they kept it busy, despite its sharp hoofs and horns, till the hunter came up.

It was only in the early morning or late afternoon, however, that the dogs cared for hunting. In the middle of the African day they were too hot and languid to take much interest in game, no matter how near it came. Once, just at sunrise, they caught sight of a rhinoceros not far from the path, and were after him at once at full speed, barking and snapping at his legs. The big beast knew not what to do to escape his tormentors, and so kept turning round and round. There is no wild animal in those plains in the least like a white fox-terrier, and the rhino was evidently puzzled and frightened at this unknown little fury. At length Felix managed to seize one of the rhino's pig-like ears, to which he clung like a buckle to a strap. The rhinoceros began whirling round and round, trying to shake the terrier off, but Felix's teeth were strong, and his jaws held on like grim death, even when his body was swung clear over the rhino's head; and this lasted until the hunter came up and put a rifle-ball through the beast's heart.

Then one day came the crowning moment of this little dog's life, when he won the Victoria Cross as truly as any of the other heroes who wear that precious badge of bravery.

Mr. Chanler was shooting elephants in a region very dangerous for that sport, and fired at a large tusker close by him. "The sound of the

report had scarcely died away," he relates, "when a dreadful crashing and trumpeting were heard, and straight at me, through the bush, came—I knew not what. I turned a moment to see Felix, fired with ardor for the chase, dash straight at the foremost elephant, and, leaping upon him, bite vigorously at some portion of his body, all the while barking in the most vigorous manner. The brutes at once halted, and, with a scream of fright, turned sharply to the right, and—I was saved!"

Now, I think it is not half enough to say that this small dog was "fired with the ardor of the chase" when he dashed at that huge and angry elephant. I believe Felix plainly saw that his master had got the worst of it—that he was in danger, and knew that it was his business to do what he could to help him. I believe it was sheer courage and sense of duty—what we call *dogged pluck*; and that he was truly a hero.

But as this was the most glorious, so was it the last of that bright little dog's adventures. A few days later he came to a sad end.

Those East African rivers are full of crocodiles that lurk near the shore to snatch at anything that comes to the water to drink. For fear of some such accident, Felix had been kept as far away from the river-bank as possible; but one day he got loose, and, being very warm and thirsty, darted down a game-path toward the water, paying no heed to calls and commands. A moment later an almost human scream came to the men's ears, and his master rushed to his help; but a few reddened ripples upon the dark surface of the Fana alone remained to tell how this dear, brave little dog had met an explorer's fate.

The Cattle and the Cowboys

Cattle for beef are raised out on the great cattle ranges and ranches of the West. This is a business that gives employment to thousands of men, and employs thousands of dollars in money. The cattle must be owned, the land on which they graze must be owned, and men must be employed to care for them. These men are called cowboys. The life of the cowboy is hard, for the cattle are not always easily controlled, and the summers are very hot, the winters very cold, and the cowboy must always be on duty. He sleeps out-of-doors, and when the weather compels him to sleep indoors he has to sleep in a bunk, usually; and he does not always have water to use freely for bathing purposes. Sometimes he lives miles away from any village for months at a time, and he often becomes rough and careless. The cowboy loves his horse, which knows him as well as he knows himself. There is a touch of what is sometimes called poetry in the life of the cowboy. It is said that the cattle are fond of music, and that sometimes, when there are many thousands of head of cattle on the great plains, and the cowboys want to get them

quiet at night, so that they can rest, they sing to them. The cowboys get outside the great herds, and then, making a circle large enough for the herd to lie down and rest inside it, they ride slowly around singing. The herd rock to and fro on their feet, and finally one drops down to sleep, another follows, and another, and soon all are at rest. Then the cowboys take turns in watching, while others get into their sleeping-bags and go to sleep. Now, the chief object is to keep the cattle quiet. Any sudden sound, the cracking of a whip, the stumble of a horse, might frighten them so that they would all rush away, or stampede, as the cowboys say, and kill each other. When they stampede they will run until they come to some object that will stop them, and the oncoming hundreds of cattle just crush to death those in front. This is the whole business of the cattlemen and cowboys—to keep the cattle quiet, happy, and comfortable. When the cattle are sold, they are put on trains for the Eastern or Western coast trade, or to be exported to foreign countries. Boats are built especially for the transportation of cattle, and men are trained to care for them on shipboard.

They seem to like the motion of the ship very much better than the motion of the cars, and are never seasick. Years ago men did not know how to care for the cattle on the plains, and there was much suffering. But now they are housed and fed in winter, and not left on the plains living on the thin grass, exposed to blizzards, or driven thousands of miles south in winter and north in summer, suffering from thirst and often from hunger. Cattle-cars are better, and the law compels the cattlemen to release the animals from the cars after so many hours of confinement. The cattle on shipboard travel on deck, and are so placed as to have light, air, and water.

It is said that the cattle know when the ship is nearing land; that sometimes, when the cattle-ship is a hundred miles from land, the sensitive animals will show restlessness and make a peculiar noise.

A Load of Old Saws

There could hardly be a more useless-looking object than an old rusty saw, with its broken teeth. You would not think that it could be made useful. In New York is a factory where every day big trucks drive up and deliver their loads of old saws. These are sorted into different piles, according to their quality and condition. Saws are usually made of the best tempered steel, and this is the quality of steel that must be used in the manufacture of doctors' instruments, the delicate instruments used by engineers, nautical instruments, compasses, sextants, and quadrants. All tools needed in fine work or in exact calculations must be made perfect in quality and finish. These old saws are put through a process that permits of their remaking in instruments of a higher quality and for finer work.